Krishna Sastri, G
Democratic Hinduism

DEMOCRATIC HINDUISM



PANDIT G. KRISHNA SASTRI

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DEMOCRATIC HINDUISM

BY

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DEDICATION

This short thesis on Democratic Hinduism No. 4 of the Kainkarya series and No. 102 of the Bharati series, I respectfully dedicate, as my humble offering (on the occassion of my sixtieth birthday) at the altar of the illustrious Bharati the spirit of Mother India, one of the three aspects of Brahma Vidya, the Mother of the Vedas, the Guardian Angel of the Vedic Academy and Mission; as it is the result of my diligent studies and researches during the last forty-five years, in the Theological, the Psychotheistic and the Philosophical fields, including the study of the synthetic philosophy of the 108 Upanishads; and as it is intended for the study and benefit of all sisters and brothers, without distinction of race, color, sex or creed.

G. KRISHNA SASTRI

OF THE KAINKARYA MANDAL.

CONTENTS

Extracts from a book (now out of print) written by a Bengal officer and published in London in 1808 :

" *In the course of a long residence in India, I have had numerous occassions of contemplating the Hindu character ; have been present at their festivals ; have endeavoured to concilate their affections ; and I believe not without effect : and I must do them the justice to declare that I have never met with a people, exhibiting more suavity of manners or more mildness of character; or a happier race of beings, when left to the undisturbed performance of the rites of their religion. And it may be truly said, that if Arcadian happiness ever had existence, it must have been rivalled in Hindustan.*

In order to shield this eulogium from the possible imputation of partiality, I shall interpose the decision of Abul Fazal, whose situation and pursuits furnished him with more ample means of appreciating the Hindu character.

' *Summarily,' says he,* ' the Hindus are religious, affable, courteous to strangers, cheerful, enamoured of knowledge, fond of inflicting austerities on themselves ; lovers of justice, given to retirement ; able in business, grateful admires of truth, and of unbounded fidelity in all their dealings. Their character shines brightest in adversity ; they have great respect for their tutors ; they make no account of their lives when they can devote them to the service of God.'* "

* Ayeen-i-Akbari, page 8.

"We honour God, love man, neglect gold and contemn death; you on the other hand, fear death, honour gold, hate man and contemn God. Your mind is filled with vast and insatiable desires and a diabolical thirst for empire. You are made much like other men and yet you would obtain by force whatever mankind possess. It is the desire that is the mother of poverty which you seek to cure without knowing the remedy."

DANDIN TO ALEXANDER THE GREAT.

PREFACE

This booklet on Democratic Hinduism is but a Bird's-eye-view of the First Stage of "*Sankhya-yoga*," which teaches the universally applicable Theology, Ethics, Psychology, Sociology, and synthetic Philosophy of the 108 Upanishads, as enumerated in the *Muktikopanishad* and as expounded by Srimad Appaya Dikshit Acharya the latest *Vedanta Bhashya Kara* of Southern India.

II. This Bird's-eye-View, in thirty sections (See pages 21 to 47) is so very condensed that it is capabe of being enlarged into 30 octavo volumes, if full justice should be done to the unpublished Sankhya-yoga literature. The first two Appendices, dealing respectively with 'Chidrupa Brahma Vada or the Religion of Power' and 'the Goal of Sankhya-yoga' are intended to throw some light on such of the views expressed in some of those sections as may appear quite new and even extraordinary to the modern student of Vedanta, unacquainted with the synthetic religious-philosophy of the 108 Upanishads. The other appendices are intended as references in connection with other matters Germane to the subject of this thesis.

III. When I was staying, in the month of September 1920, with a kind friend in the South Kanara District to which place I had then gone for the purpose of promoting the cause of our "*Vidya Dharma Kainkarya*," I was consulted by one of the parties interested in a "SCHEME SUIT" that

was then pending in the District Court at Mangalore, in which the question of the "Oracle and its Impersonator" had to be gone into. I was particularly asked to express my opinion thereof in writing, as it is based on the "Sankhya-yoga or Anubhavadvaita" literature which is not yet published and made available to the reading public. The same is included with slight additions and verbal alterations, in the body of this thesis (see sections X to XVI on pages 37 to 40) in the hope that it may throw a flood of light, emitting, as it were, 'X' rays, on many important Psychological and philosophical principles on which Appaya Dikshit Acharya's Sankhya-yoga is mainly based; and which basic principles lay deep in the ocean-bed of "Veda-vedanta lore" covered up and screened off from view by the waves and foam caused by centuries of foreign domination now augmented by the moonshine of Western Materialistic civilisation of the *asuric* type which is sure to fade into comparative insignificance in the growing spiritual light of the East.

IV. The following Press notice of Democratic Hinduism contributed by a correspondent has already appeared in the "All-India Sarasvat Quarterly Magazine", the organ of the All-India Sarasvat Brahmana Sabha (vide pages 89-91, Vol. II, No. 3, for October, 1920). I give below the first 19 paragraphs therefrom, as they are pertinent to this subject, and as the person referred to therein is none else but the present writer himself.

"1. Lord Meston who presided over Sir Valentine Chirol's "Birdwood lecture" (vide, New India, July 15th, 1920), is reported to have said:—"What struck him most about the address was the 'secret of the enduring power of Hinduism'. It had always been a puzzle how Hinduism had endured the fiery tests and trials to which it had been sub-

jected through thousands of years, how it had succeeded in absorbing the great reforming faiths of Buddhism and Jainism, and held its own against the fierce proselytising power of Islam. It was impossible to conceive of a religion which had stood the test of those thousands of years, and still commanded the hearts of millions of people unless it had deep and enduring virtues of its own. Among these were its marvellous organisation of family life, its sagacious outlook on the future of the human race, and constant stretching out for contact with the unknown and invisible world."

"To many minds there had arisen the problem of how Hinduism was going to face and deal with the new power that now faced it—the growing power of modern democracy. To most Englishmen it was true that there seemed much in the democratic theory which was radically incompatible with the organisation of Hinduism, and it would be one of the most momentous and most attractive processes of the human mind in the future to see the keen, plastic Brahmana intellect gird itself to meet and conquer or to absorb the new theories which impinged on it at every point."

Lord George Hamilton in proposing a vote of thanks to Sir Valentine Chirol, observed: "Family life and family property, whether partible or impartible, were governed by the constant performance of religious ceremonies *in honor of the dead**: If an individual changed his religion, he *ipso*

* I would modify this statement by adding the phrase (in continuation of the words now italicised). "and in the discharge of one's duties to the *Pitris, Devas*, and *Rishis*." The term "*Pitris*" would include the living parents too, as they in common with their ancestors, have by leading the prescribed life, kept up the line of descent without break in the heredity. "*Pitri yajna*" must therefore mean "honoring the living parents" as swami Dayananda rightly interets it in his *Satyarth a Prakasa*.

facto was unable to perform these duties and dropped out of the family life and the laws of inheritance," and concluded by imploring his hearers " to approach all Indian problems, as did Sir George Birdwood, not in a mood of bias or inherent superiority, but in a spirit of vigilant investigation and receptivity."

2. Let us first of all assure our English friends that our sense of adaptability and the universal character of our scriptures will undoubtedly enable us to be equal to the situation. India is indeed a land of surprises. Besides being a living museum for socialogical and spiritual studies, she has untold treasures, both spiritual and material, partly explored and mostly known only to a select few.

3. I am now in constant communication with an unassuming and silent servant of God, who has been devoting all his time, energy, and money (amounting to Rupees one lakh and a quarter) during the last 40 years in serving God in Humanity. He has in his possession (as none else has)the final scriptural authorities for upholding such conclusions concerning religious and sociological matters as will exactly fit in with the growing powers of modern democracy.

4. He has no doubt that he would enable the Hindus to stand together as loving members of a large joint family, without much expense and within a short time, if his plan of religious campaigne is carried out, after necessary preliminaries have been arranged.

5. He is convinced of the fact that according to the Hindu scriptures each man or woman alone can conscientiously decide for himself or herself, as to what Varna or Asrama he or she belongs.

6. His idea of caste is simple. In the beginning all were Brahmins. After sometime, they became classified and

sub-divided, on account of their external and internal qualities, into Brahmin, Kshatriya, Vaisya, Sudra and Samkara. These again, in course of time, became further sub-divided and classified into 25 types, mainly intended to distinguish the spiritual growth of the one from the other.

7. Spiritual education and training, according to his teacher's scriptural interpretations, are uniform and common to all without distinction of caste, color, sex or creed. According to him every one's heart is his or her own temple and the divine spark in man or woman is his or her God or Guru. He or she who wants to see God and become a Brahmana, need only cultivate for the purpose, the external and internal qualities of the typical (but not the nominal) Brahmana.

8. Woman has all the rights and privileges of man. In some cases, she has better rights and privileges. All non-Brahmins must ultimately become Brahmins : and many of the nominal Brahmins of the present day, will of their own accord become samkaras, if they deliberately neglect their spiritual culture and character for one or two generations more. Among the Brahmins and non-Brahmins, there can only be two sub-divisions, *viz.*, vegetarians and non-vegetarians.

9. All those who subscribe to and accept the above views and act up to them, are, according to his teacher, "Hindus that follow the synthetic teachings of the Vedas and Vedantas." He assures me that they will find the necessary scriptural support that they may want for all statements herein contained, in the exhaustive, unpublished, and pre-eminently democratic religious and philosophic literature of his teacher.

10. The aforesaid 25 types represent the five main divisions and their sub-divisions into which any nation of the

world may be classified for the purpose of noting down material and spiritual progress, both individual and communal.

11. The external and internal qualities of each of these 25 sub-divisions (respectively termed " Brahmana-Brahmana, Brahmana-Kshatriya, Brahmana-Vaisya, Brahmana-Sudra, Brahmana-Samkara, and so on, up to, " Samkara-Brahmana, Samkara-Kshatriya, Samkara-Vaisya, Samkara-Sudra and Samkara-Samkara) are, he assures me, clearly and fully defined in the scriptures. It is, he says, therein distinctly stated that a " Samkara-Brahmin " is superior in every way to a " Brahmin-Samkara."

12. He is now silently working for bringing about an effective religious, social, and educational revival and reformation on indigenous lines, by adopting, if necessary, such drastic measures of social reform as are certain to curtail the privileges claimed, and also to increase the responsibilities ignored and shirked, by the higher classes.

13. He has the spiritual authority for it, directly from his saintly Acharya and his unrivalled writings. His Acharya is the latest South Indian Bhashyakara who has entrusted him with the mission of spreading the teachings contained in his bold commentaries on both the " *Paroksha* " and "*Aparoksha* " *Prasthana Trayas* on which he has founded his distinct, independent, practical, and synthetic system of Vedanta based on the 108 Upanishads.

14. He is not subordinate to any older school of Vedanta, himself being the accredited representative of the most up-to-date and independent school of Vedantic thought, presented to the world by his saintly Acharya, through his unpublished literature.

15. His practical religion and philosophy are truly democratic and universal. He believes that this Upanishadic

democratic religion was neglected or lost sight of, by self-interested or ignorant people, for the last so many centuries. It was the privilege of his Acharya—the most independent and fearless teacher, and at the same time a modest, altruistic, and sympathetic philosopher—to have discovered it and written his invaluable commentaries thereon, during the middle of the last century (when it was much in advance of the time).

16. He defines his Acharya's teachings as a synthetic presentation of all the excellences of the Arya and Brahma Samajas, and of the Gurukulas, the Santi niketan, the satyagraha, the Rama Krishna Mission and other similar modern institutions.

17. He does not want to begin his work of revival and reformation, before securing sufficient funds and facilities, for selecting two or three Vidyarthis from every Hindu community, to be taught and trained as preachers, teachers, and missionaries, under his direct control and supervision.

18. If a few well-to-do and patriotic gentlemen will form themselves into a committee, for backing up his propaganda work, and also have sufficient funds collected for the purpose of meeting the necessary initial expenses, then he says, he will immediately begin work and achieve a substantial portion of the desired result, within five or six years.

19. The seeds sown by him, during the last 40 years, having now sprouted, he prefers to do his work unobserved until the seedlings are transplanted and have attained the full growth and become fruitful. "The tree is to be judged by its fruit."

V. The principles of modern democracy will, at least, serve the purpose of a short Introduction to the study, by the West, of the basic principles underlying Indian Sociology

which has no written text books ready to hand, but which has here-after to be carefully studied, by the West, from the inner spiritual lives and psychological developments of the important communities constituting the soul of the Indian Nation, India itself being the most wonderful museum of the world for Sociological studies.

VI. An essay on " The Doctrine of the unreality of the world in the Advaita " (Catholic Orphan Press, Calcutta) by Father G. Dandoy, was kindly lent to me by a friend. After having carefully perused it and appreciated its worth in terms of Sankhya-yoga, I must say a few words regarding it.

VII. Father Dandoy is one of those exceptionally rare critics who are honest and sincere seekers after Truth. He has brought out in his short esssay the salient points of the current *Advaita Vedanta* and has also considered them very sympathetically. He has brought out a few reasonable objections too, to that Advaita system of thought as propounded by Sankaracharya and his followers.

VIII. Appayacharya, in his *Paksha sangraha*, has raised Sixty objections to the current *Advaita* system, and has written his own commentaries on the *Upanishads*, *Gita*, and *Sutras*, with the object of having those objections removed and the defects mended. He has throughout his writings advocated the "*Sankhya-yoga Samuchchaya*" doctrine which is the very foundation on which the ancient *Brahmana Theology*—which teaches the secrets of *Vedic dharma* and *Vedanta Jnana*—is built up. Sympathetic critics and seekers after Truth, of Father Dandoy's type, will greatly benefit themselves and the reading public, if they carefully study and digest, at least the work entitled " Yogasara " which contains the essence of the *Sankhya-yoga* literature.

2. *Yogasara* does not, as may likely be inferred from

the title, treat of any of the current systems of *yoga;* but only deals with the "*Kevala-Sankhya,*" the "*Kevala-yoga*" and the "*Sankhya-yoga*" schools of "Psycho-thestic philosophy" in the light of the synthetic *Vedanta* taught by the 108 *Upanishads.* "*Kevala-sankhya*" is the current *Advaita;* and the *Sankhya-yoga* is the *Anubhavadvaita* which rightly supersedes it (vide *Matatraya s'odhana*). *Yogasara* will certainly introduce its votary to quite a new world of thought and also train him up for an all-round, active, energetic citizen-life, centered, all the while in the God of Infinite Goodness, and unselfish, loving service to Humanity.

3. Democratic Hinduism is the first or the "*Tantric*" (or kindergarten) stage of "*Sankhya-yoga,*" and it can be completely dealt with, only in a few separate Volumes exclusively devoted to it. The other stages of *Sankhya-yoga* are the "*Pauranic,*" the "*smarta,*" the "*S'rauta,*" and the Aupanishada, in the ascending order. This booklet may therefore be rightly considered as a short review of or introduction to the unpublished *Sankhya-yoga* literature, of which Democratic Hinduism is but the very first stage.

IX. Young India dated, December, 1st, 1921, at page 395, contains Mr. Gopala Krishnayya's definition of "*Swaraj.*" *Sankhya-yoga* supports his definition which runs as follows:

"It is not the common political suffering that is to weld together the Hindu and the Muslim like the Greeks of old, during the Persian invasions, but the mutual respect, regard and love for each other's *dharma* and the necessity for its individuated preservation that can and shall achieve it. *Swaraj,* therefore, means the preservation of Hindu *dharma,* Muslim *dharma,* Christian *dharma,* Parsi *dharma,* Sikh *dharma,* in short, *Svadharma* of all, and a co-ordinated federation of all, which are now being threatened with destruction by

positivist Godless philosophy, industrial anarchy and spiritual famine that beset the world at the present moment".

2. The Orthodox *Brahmana*, while in the act of waving lighted camphor in his daily worship, recites a prarthana in which occur the words *Samrajya*, swarajya etc. *Swarajya-siddhi* is significantly the title of a vedantic work ; the attainment of swarajya being the highest ambition of a religious Hindu. The meaning of this word Swaraj covers a very wide field, namely ; from the freedom of conscience which presupposes the freedom of thought and speech, to the ultimate freedom from the bonds of matter. Thus, if the Hindu is religious in everything or if his religion is in everything, it is not his fault ; for God is everywhere; and Swarajya Siddhi or the attainment of the kingdom of God is his great ambition and final goal. It is his *dharma* or the upholding spiritual power in him, which compels him to see Goodness or God in everything. He cannot, for a moment, dissociate himself from *Dharma* on which depends his very existence.

3. Mr. Gopala Krishnayya's definition is the only true definition of *Swaraj* that can be expected from an honest, learned, religious and sincere Hindu. Politics is not separate from his daily life, although he may not care to take part in practical politics as long as his religious life is not in any way interfered with. I must therefore reiterate and support the aforesaid definition in the light of my teacher's *Sankyha-yoga*. There is no doubt of the fact that Hinduism claims as its peculiar heritage and as such strongly advocates " mutual respect, regard and love for each other's *dharma*," as also the necessity for the individuated preservation of all *swadharmas* and a co-ordinated federation of them all. This glorious Heritage is certainly being threatened with destruc-

tion by positivist Godless philosophy, industrial anarchy, and spiritual famine.

4. My special studies and researches during the last Forty-five years, have convinced me beyond a shadow of doubt, that the spread of Appayacharaya's Sankhya-yoga doctrines alone, will enable us to effectively guard against such destruction and also to maintain a co-ordinated federation of all swadharmas.

5. It was mainly on account of this conviction, that I had a few copies of the "Introduction" to this booklet, reprinted in pamphlet form (with the title: "An appeal to the Leaders of the Indian National Congress") and sent in advance to Mahatma Gandhi and others for their consideration.

X. "*Sankhya*" is right-thinking, and "*yoga*" is right doing. Each by itself will not enable any one to reach the final goal; but with the simultaneous aid of both *Sankhya* and *yoga*, well-balanced, all can reach it.

उभाभ्यामेव पक्षाभ्यां खे यथा पक्षिणां गतिः ।

तथैव कर्म ज्ञानाभ्यां प्राप्यते परमं पदम् ॥

Gita says: **योगः कर्मसु कौशलम् ॥**

Hence the necessity for having recourse to Jnana and Karma or Sankhya and yoga, simultaneously, and in a well-balanced condition.

2. Sankhya-yoga literature teaches the ways and means of securing a balanced mind for practical purposes. When the mental balance is upset, unhappiness and miseries result therefrom. In order to be able to restore, for the sake of happiness, the mental balance disturbed from time to time; and thus gradually to raise the purified and sanctified soul to higher and higher levels of spiritual consciousness until it

is *en rapport* with "the Infinite existence, Intelligence and Bliss", you must inevitably seek the help of the *sankhya-yoga* literature which is the common property of Humanity. Its universally applicable doctrines alone will, in my humble opinion, be able to weld together the followers of the various creeds, denominations and philosophies of the world, and create in them mutual respect, regard and love, and a sense of self-sacrifice and loving service. Hence my appeal to all the Indian leaders to help the cause of "*Vidya-dharma-Kainkarya*," for spreading those doctrines, far and wide, among the masses, for the benefit of Humanity.

XI. The Sankhya-yoga literature is also very valuable to the oriental scholars and future historians. It will supply them with sufficient, genuine materials for writing reliable and up-to-date histories of Indian Theology, Psychology, Sociology and Philosophy. Most of the connecting links of Animism, Deism, Theism, Atheism, Polytheism, Pantheism, Henotheism, Psycho-theism, Gnosticism, Agnosticism, Monism, and Monotheism, as well as those of the different systems of Indian Philosophy, and of the different schools of Vedanta, will be found in this literature.

2. The Fifty Volumes of the officialised "Sacred Books of the East" series, are not at all reliable guides for the aforesaid purpose. They were prepared, edited and published for Imperialistic purposes. They will have to be thoroughly revised by a non-official national committee and then re-edited with the necessary corrections, additions and alterations, if they should be of any use for our future national and educational purposes. That this is a fact, as far as Hinduism is concerned, is proved by my friend's "Permanent History of Bharata Varsha." No amount of official patronage by the recognised Universities will enable the "Sacred Books of

the East" series to stand such scrutiny. For our future national purposes, they may serve as *purva pakshas.* The *Siddhanta pakshas* of Swami Dayananda, Appayacharya and others are already in the field; and the present and future scholars who may pin their faith to the theories and conclusions of their predecessors however illustrious they may have been in their days, will do well to carefully and impartially examine the writings of Appayacharya with a view to revise those theories and conclusions in the light of *Sankhya-yoga.* Until another *Bhashyakara* of higher attainments appears on the scene, Appaya's siddhantas, based as they are on the synthetic-Vedanta of the 108 Upanishads, are destined to hold the highest place in the field of practical theology and religious-philosophy.

XII. It was this honest and firm conviction that compelled me to start the "Vedic Academy and Mission" and to organise the "Kainkarya Mandal."

2. It is desirable that the Indian Universities, both official and national, should prescribe Appayacharya's *Prasthana Traya Bhashyas* as text books for their higher examinations, along with those of Sankaracharya for purposes of contrast or critical comparative study. But, alas! sectarian bias, official prejudice or self-interest is likely to stand in the way and also try to suppress the truth for sometime at least; but Truth being irresistable, it must ultimately prevail and do its divine work.

3. This is but a tentative edition heralding the fact that, at the present critical stage of the righteous Indian National struggle for political freedom with the aid of Non-violent, Non-co-operation, the people and their leaders will do well to take refuge under "Democratic Hinduism" which alone can secure for them the necessary divine help and the united

spiritual strength of nearly the whole nation in order to enable them to come out victorious, within a short time, and thus to set a noble example to other struggling nations that neglect their spiritual strength. It is hoped that there will be demand in the near future, for an improved and enlarged second edition of this book, mainly for the purpose of clearing honest doubts and answering useful criticisms.

4. The main body of this booklet was printed before the end of November 1921 in the " Law Printing Press ". As its types, execution and paper, were not uniform and satisfactory, the Preface and the Appendices had to be printed at the " Jagaditechu Press, Poona."

INTRODUCTION

1. During the last forty years or more, I have been accustomed to do only silent "religious, educational and literary" work. As a student of Sociology, I am indeed interested in Politics and everything else that concerns human welfare. I am also in full sympathy with the aspirations of the Indian National congress, of which I am but a nominal member; because, for want of any spare time, I am unable to take part in its activities. Quite recently a copy of "National Self-realisation" by Mr. S. E. Stokes was put into my hands. After carefully perusing it, I found that his conclusions in matters, political and and social, are nearly identical with those of mine. I cannot say now, how far our views will coincide in matters educational, religious and literary, without comparing notes. There is indeed some consolation in reading a sympathetic brother's convincing arguments that go to support one's own views and conclusions regarding any subject. If the ensuing congress at Ahmedabad decide to carry on its future work on the lines suggested by Mr. Stokes, then may be expected, within a reasonable time, the attainment of the fruits of "Democratic Hinduism" WHICH, FIRST OF ALL, TEACHES EVERY INDIVIDUAL, the rudiments of Indian Ethics "based on unalterable psychological laws (discovered and codified by the ancient

sages), along with those principles pertaining to the Economy of Human life; and THEREBY ENSURES NATIONAL SELF GOVERNMENT OR SWARAJYA BY SPIRITUALISING POLITICS.

2. How to spiritualise Politics? I shall now proceed to consider this question. ACCORDING TO KAUTILYA (*vide* Chapter II of his Arthasastra).

i. "(1) *Anvikshaki* (or logic including philosophy of Sankhya and Yoga); (2) *Trayi* (or the Triple Vedas); (3) *Värta* (or agriculture, cattle-breeding and trade), and)4) *Danda-Niti* (or the science of Government) are what are called the four sciences."

ii. "*Anvikshaki* comprises the philosophy of Sankhya and Yoga, and Lokayātra. Righteous and unrighteous acts are learnt from the triple *Vedas*; Wealth and non-wealth from *Vārta*; the expedient and the inexpedient, as well as potency and impotency from *Danda Niti*."

iii. "When seen in the light of these Sciences, the Science of *Anvikshaki* is most beneficial to the world, keeps the mind steady and firm in weal and woe alike. and bestows excellence of forsight, speech and action."

iv. "Light to all kinds of knowledge, easy means to accomplish all kinds of acts, and receptacle of all kinds of virtues, is the Science of Anvikshaki ever held to be."

From the foregoing paragraphs it is very clear that the philsophy of Sankhya and Yoga (or the science of SELF) is accorded the foremost place among the aforesaid four Sciences for the weighty reasons given in the last two of the four passages quoted above.

3. In India, the beggars generally go from house to house singing some Vernacular songs containing religious and philosophic thoughts. The Indian Vernaculars are rich in religious and philsophic literature. The Indian masses compared with the masses of other countries are not, therefore, sunk in spiritual ignorance. They have indeed an abiding religious and philosophic culture which enables them to endure the growing poverty of the country with that philosophic resignation and that hope, faith and charity, which we can hardly find even among the educated and the rich of any country in the world. They can understand and intelligently and sincerely follow the doctrines of Democratic Hinduism better than most of their easy-going brethren, who have been taught only "TO WANT MORE WANTS." Spread the rudiments of Sankhya-yoga among the masses from village to village—and you will have in your midst thousands of "*Tiruvalluvars*" and "*Kabirs*" to serve the Indian National Cause, first; and then through their channel to serve indirectly the poor and the struggling portion of hummanity the world over.

4. The individuals composing the masses are, so to say, "spiritual Dynamo-electric machines." These thinking machines are the invaluable assets of the Indian Nation, for developing the material and spiritual resources of the country, if only they are given the right kind of national education. It is sinful to subject them to forced labour without making them understand their own capacity and worth. They have the divine spark in them and they must be helped to develop the "divine light within," so that they may be free to walk in that light. This is not a difficult task when you take into consideration their heredity.

5. Do not ask them to be proficient in language, much less in a foreign language, or induce them to undergo school examinations. What they want is some practical knowledge and training to earn their livelihood independently and honestly, coupled with some spiritual knowledge (*i. e.*, the knowledge pertaining to their own SELF). Give them certainly that elementary or secondary education first in their own vernaculars, so that they may be able to read, write and reckon, and also to think and act for themselves.

6. The spiritual knowledge that I recommend is not any sectarian twaddle, but the RUDIMENTS OF SANKHYA-YOGA. which is very much extolled by Kautilya, the last great authority on our Arthasastra—which every Indian ought to know before anything else.

7. Who does not possess the "God-given" powers of the five organs of knowledge, and of the five organs of action? Who does not possess those vital currents that run through his nervous system and do a lot of useful work, material and spiritual, for his upkeep? And who does not posses a mind with its modifications, and also a soul with the conscience to guide it.?

8. Who will not care to know their nature and functions, their uses and abuses, and the corresponding results that inevitably, accrue—good, bad, pleasurable or painful? These items can be easily taught them in the plainest language in their own vernaculars; and they will then, of their own accord, take to plain-living and high-thinking, and also realise the reason why they should adhere to *Satya* and *Dharma*.

9. There are two chapters in the Book of Knowledge, now available only in Sanskrit, giving in a nut-shell

this very necessary knowledge; containing the rudiments of Sankhya-yoga which should, first of all, be propagated among the masses for their material and spiritual benefit through the medium of vernacular translations to enable them to regain their manhood and womanhood now in great danger of being completely crippled by the subtle workings of the western materialistic civilisation and its concomitant open-door policy and imperialistic cult, which is no bettter than militarism.

10. After initiating them into this preliminary knowledge of Sankhya-yoga, what they have to learn next is only a few particulars regarding the first stage of introspection in order to enable them to become spiritually regenerate and to develop the latent spiritual power in their heart. We should not also lose sight of the fact that western exploitation of the spiritual resources too of India, for purposes of making money and for domineering over us has been going on for some years and is still rife amongst us, without our people ever suspecting it. We have, therefore, to safeguard our spiritual heritage too, on lines similar to those chalked out by the "Kainkarya mandal" for the guidance of its members.

11. Sir John Woodroffe concludes his book "Is India civilised?" with the following paragraph:

"The chief religious and philosophic concepts of India are in their essentials imperishable. Whether the Indian people hold to them or not they will be taken up and added to the cultural wealth of* the greater amongst

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* I would here substitute the word "humanity" and then conclude this sentence, omitting the rest, in which is assumed the questionable PET THEORY of the orientalists, which is neither conclusively proved by them nor ever accepted by the learned majority in India. Further unless

the white Aryas (as they are commonly called) of the West from which race in ages past the coloured peoples of ancient India, in part at least, received them. These essential ideas will then in any case remain, because, as humanising man for the spiritual end which they place before him they are those of a great and true civilisation."

The National Congress will certainly enable the Indian people to hold on for ever to their imperishable religious and philosophic concepts, by the early introduction of National education on the lines suggested by Mahatma Gandhi.

12. The Sānkhya-yoga system of introspection taught by Appayāchārya, the latest Vedanta Bhāshyakāra, secures for any aspiring soul that immediate LIBERATION IN LIFE which is accompanied by as much spiritual "PEACE, POWER AND PLENTY" as is commensurate with the sustained effort and strict application to the methods recommended.

13. This *Upanishadic* system is completely harmless, highly practical, supremely beneficial and universally applicable. It has several stages in its progress. The

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Mother-India, through the noble sacrifice and axample of her sons, teaches them, there is no hope of her inperishable " religious and philosophic concepts " being " taken up and added to the cultural wealth of the greater amongst the white Aryas of the west " for the very weighty reasons given by Mr. Stokes in his book entitled " National Self-Realisation." The advent of a new Bhāshyakāra and the birth of a new commentary on the Vedanta Sutras, are always noteworthy facts ; for, in the past religious history of India, they have generally been found to be "epoch-making events" preceding national re-adjustments and political changes. Such a Bhāshyakāra died only in 1901 A. D. after entrusting his chosen disciple with his voluminous commentaries and religious literature, suited to the present-day world conditions, with injunctions to propagate them for the benefit of struggling humanity.

"Peace, Power, and Plenty" secured by SANKHA-YOGA will, ever and anon, go on waxing, UNTIL UNIVERSAL LOVE AND BROTHERHOOD, DIVINE BLISSFULNESS AND COMPLETE FREEDOM (from the thraldom of matter and the miseries pertaining to denationalised conditions of existence) BECOME FACTS OF individual EXPERIENCE.

14. Christianity, as taught by the "Prince of Peace" and Buddhism, as taught by the "Prince of Compassion" are but particular aspects of *Sankhya-yoga.* In fact, all the WORLD-RELIGIONS deal with its particular phases. This ancient system, complete in itself (though much neglected now-a-days) has been handed down, from time immemorial, by the ancient sages of India to their posterity, in the light of the 108 Upanishads, and through an unbroken line of teachers and disciples of the types of "Ribhu and Nidagha", "Agastya and Rāma," Rama and Ḥanumān," "Krishna and Arjuna" and others too numerous to mention.

15. Let no sectarian, through bias, ignorance or jealousy, believe in the false deductions and conclusions that are often given out from the Press and the Platform that Hinduism is Henotheistic, Polytheistic, or Pantheistic, much less animistic or idolatrous. Learned Hindus of character and culture, such as the Bhāshyakāras and their true followers who are bettter qualified to speak on the subject with certainty and authority, know that their religion is the Highest monotheism free from any defects attributed to it by interested parties. They hold that God is Non-dual, and One alone; that God's glories and names are numerous; and that God is both Intra-Kosmic and Extra-Kosmic. They could conceive of God—apart from

matter—as "Pure spirit"; and they know, by experience that Divine Grace and Bliss can be secured, WHILE LIVING, by means of introspection. Hindu Ethics, Psychology, Philosophy and Sociology are highly rational Sciences, noble and selfless; and the honest and sincere votaries of Hinduism (which is as wide and deep as the ocean itself), are modest, unassuming, spiritually strong, angelic, and saintly persons walking the earth for the benefit of humanity. They have heard the spiritual call of the west loudly knocking at their doors in various ways and they are ready and eager to help such of their western sisters and brothers as are seekers after Truth and as are modest and unselfish enough to approach the aforesaid saints; learn from them, and live the life recommended by them. The ideal Caste system (based on psychological laws) is the bedrock upon which Hinduism is built. None can demolish that scientific basis without demolishing Hinduism and along with it humanity itself; because it is chiefly concerned with varieties of psychological experiences, and spiritual character and culture of numerous grades and shades. Their abuses and misuses must, of course, be remedied and will be done away with when the masses are sufficiently educated on national lines. Critisisms hurled against Hinduism, in season and out of season, by interested parties, during the last 150 years or more, are best answered by my friend Mr. K. Narayana Aiyar B. A., Retired Superintendent of School of Arts, Trivandrum, in the four volumes of his "Permanent History of Bharata Varsha". Persons of high character and culture, distinguished for their plain-living and high-thinking, without distinction of race, color, caste, creed, or sex, are in fact the beloved children of Mother-India (called "Bharati"

or "Brahma-Vidya"—the personified Indian culture); and they are the real trustees and custodians of our invaluable spiritual heritage, intended for the benefit of Humanity. I shall now say a few words concerning its Basic Principles.

16. *Sankhya-yoga*, which exhaustively deals with its Basic Principles, first of all, demands that THE ASPIRANT, in order to be successful, MUST FOLLOW THE STRICT RULES OF DISCIPLINE PERTAINING TO "regularity in bath and ablutions;" "external and internal purification ultimately leading to sanctification;" "timely prayers and meditations;" "simple, pure, and nourishing food;" and "regulated exercise and rest." The aspirant must acquire a theoretical knowledge of the uses and the abuses of "THE POWERS" of the ORGANS OF KNOWLEDGE and of ACTION; and also of the MIND and its modifications; and then gradually and systematically reject, one after the other, THEIR ABUSES; and simultaneously adopt and strictly ADHERE TO THEIR RIGHT USES, if effective introspection is aimed at. By such training alone, can we hope to be able to control our animal propensities which mislead us, and to develop and gradually perfect our human faculties, which enable US TO COGNISE AND EXPAND "THE DIVINE WITHIN" by following the first principles laid down for the practice of *Sankhya-yoga*.

17. Democratic Hinduism (which represents the first stage of Sankhya-yoga) is more concerned with the Intro-Kosmic than with the Extra-Kosmic God. It is the exclusive prerogative of Religion (which is entirely personal and democratic in spirit) to afford the aspirant the necessary temporal and spiritual freedom; and *sankhya-yoga*

pre-eminently affords this freedom to the aspirants without any distinction whatever.

18. The Hindu conception of Swarajya is both microcosmic and macrocosmic. I am here concerned only with its microcosmic aspect. When the mind works externally, through the powers of the five organs of knowledge and of the five organs of action, on the objects of senses outside, if it is influenced by the senses, they become uncontrollable and also adversely influence the mind and make it impure. The pure mind on the contrary is able to control the activities of the senses and direct them into the right channels. When the impure mind is influenced by the abused activities of the powers of the senses, the Government is called corrupt imperialism leading to all kinds of Adharma. When the pure mind induces the right kind of activities in the powers of the senses, the Government becomes constitutional and leads to all kinds of Dharma. The pure mind is guided by conscience and the impure mind is guided by the powers of the senses utilised for selfish purposes. Swarajya is self-government carried on, under the unselfish dictates of our conscience, by the pure and regulated mind which reasonably controls the five powers of the senses of knowledge and the five powers of the senses of action, and then induces in them the right kind of activities that are not allowed to be abused for any of their selfish purposes, but are used only for the common good of all concerned. Sankhya-yoga supplies the Statutes for this microcosmic Swarajya. Although we shall not here go very deep into the Hindu Metaphysical subtilties involved in the study and practice of Sankhya-yoga, yet it is indispensable that I should refer to the constitution of the body and other noteworthy points that

pertain to the first stage. We are mostly concerned with biological, psychological and ethical principles.

19. THE SHEATHS: The body, according to Hindu psychological classification, is divided into five sheaths.

They are the following:

(1) The *Annamaya* which includes THE PHYSICAL PORTIONS kept up and regulated by nutriment or *anna* such as pure air, pure water, and pure food.

(2) The *Prānamaya* which includes THE SUBTILE PORTIONS kept up and regulated by *prānas* or vital ethers or currents (such as the *upper*, the *lower*, the *distributing*, the *projecting*, and the *equilibrating*).

(3) The *Manomaya* which includes THE SUBTILE PORTIONS kept up and regulated by *manas* or mind and its various modifications.

(4) The *Vijnànamaya* which includes THE SUBTILE PORTIONS kept up and regulated by *vijnāna* or intellection, intuition, and introspection.

(5) The *Anandamaya* which includes THE CAUSAL PORTIONS kept up and regulated by *Ananda* (happiness or blissfulness) resulting from the right uses of "love and wisdom;" and "will and understanding."

20. THE BODY: The first of the aforesaid five sheaths constitutes the PHYSICAL BODY; the next three constitute the SUBTILE BODY; and the last constitutes the CAUSAL BODY.

21. The soul or the ego that functions in the aforesaid three bodies composed of the five sheaths (which lie one within the other) is the tenant called *jiva* that, uses the tenament usually termed THE BODY. Jiva or soul

is the real actor in this drama of life. The soul is not a constant quantity, but is made up of the congeries of Samskāras or habits resulting from its previous thoughts, words and deeds. The character and quality of the human soul will change according to habits—past, present and future. The soul may, in some respects, be compared to a phonoscope, and the mind , its chief internal instrument, may be likened to a phonographic plate.

22. The spirit within, called the divine spark, which is our immortal portion as also the eternal witness (and inseparable mate) behind the ego or the soul, is in ordinary English called "THE CONSCIENCE." It is, in Sanskrit, technically termed " *kûtastha* and described as the immutable divine light (of the spark within) in the first stage of super-consciousness. The "soul" and the "conscience" are inseparable like " fire and heat," the soul being the original reflection of the divine spark within us in the mirror of our intellect. The vehicle of " super-consciousness " (in the first stage) is called " *Turya* " (of the fourth) body.

23. The super-consciousness pertaining to *kütastha* manifests itself as the spiritual (or divine) light within us (in the first stage). Its vehicle the *Turya* body is akin to THE FOURTH DIMENSION OF MATTER, called " the Throughth," as distinct from the three dimensions of matter called length, breadth, and height. Analogously it may be stated that the highest stage of super-consciousness is "Turya-Turya " or the super-conscious state of the super-conscious plane. We are chiefly concerned for the present with "THE THREE IN ONE, namely (1) The body, (2) the soul, and (3) the spirit (or the first state of super-consciousness).

24. There are four main states of consciousness They are the following :

(1) The waking consciousness.
(2) The dreaming consciousness.
(3) The unconscious consciousnesss.*
(4) The super-conscious consciousness.

25. Each of these four main states has four sub-divisions. They are :

(1) Waking in the waking.
(2) do. dreaming.
(3) do. unconscious.
(4) do. super-conscious.
(5) Dreaming in the waking.
(6) do. dreaming.
(7) do. unconscious.
(8) do. super-conscious.
(9) Unconscious in the waking.
(10) do. dreaming.
(11) do. unconscious.
(12) do. superconscious.
(13) Super-conscious in the waking.
(14) do. dreaming.
(15) do. unconscious.
(16) do. super-conscious.

26. We have thus sixteen states of consciousness to study, to develop and to realise. Only the first three are patent and developed, the rest are latent and will become patent by the practice of introspection. They can

* This is termed "unconscious" consciousness, because the soul, in that state, is neither conscious of itself nor of the spirit or the divine 'witness in the next higher state. It is then, evidently, in the enjoyment of 'divine bliss" unconsciously, in the state of deep sleep, free from dreams.

be developed, one after the other, by following the instructions pertaining to the four main stages of introspection taught to in the sixth Chapter of Yogasara entitled *Chijjada viveka.*

27. The four bodies (the physical, the subtile, the causal, and the *Turya* (or the fourth dimensional space called the "throughth") which are the vehicles of the aforesaid four main states of consciousness, have also subdivisions similar to those of the four main states, making up, in all, sixteen material vehicles FOR THE SIXTEEN SPIRITUAL STATES OF THE ONE UNDIVIDED Kosmic Consciousness (called *Akhanda Chidrupa*, the undivided, immutable, GREAT LIGHT) EMANATING from THAT ONE, ETERNAL SOURCE, THE NON-DUAL, ALL-PERVADING EXISTENCE, called BRAHMAN-THE INFINITE.

28. The soul that is conscious of the first three states is called the ego or the *jiva*. When it is enabled by introspection to cognise the "spirit" or the "divine within" in the first super-conscious (or the 4th) state of consciousness, it becomes regenerate, or twice-born; *i. e.* it becomes entitled to Divine Grace. The soul that is always conscious of this state of super-consciousness is spiritually resurrected, and becomes a liberated one, often a Prophet. The next eleven higher states of consciousness are one after the other, realised in the long run by aspirents of extraordinary devotion, self-sacrifice, purity, and higher spiritual characteristics.

29. The different grades of divine light (not perceptable to the naked eye, but cognised by the purified and sanctified mind) emanating from the spirit functioning in the higher planes of consciousness (beginning from the

"waking in the super-conscious' or the 4th state aforementioned; and ending with the super-conscious in the super-conscious or the 16th state) will give the necessary help to those aspirants that train themselves to cognise them, one after the other, by extreme devotion and regular practice of Introspection.

30. When the spirit functions in the super-conscious plane of the PHYSICAL BODY, it is termed "*Kūtastha*" and is akin to the Biblical Christ. We are chiefly concerned with this—the primary stage of democratic Hinduism* suited to the requirements of the masses that include the members of ordinary humanity.

31. When the spirit functions in the super-conscious plane of the SUBTILE BODY, it is termed "*Pratyagâtman.*" This is the second stage.

32. When the spirit functions in the super-conscious plane of the CAUSAL BODY, it is termed "*Paramâtman.*" This the third stage.

33. When the spirit functions in the super-conscious plane of the TURYA.BODY, it is termed *Kevalâtman.*" This is the fourth stage.

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* Mahatma Gandhi's Satyagrahasrama is the best modern example for living according to the principles of this phase of democratic Hinduism. "Ahimsa" and "Satya"—the first two of the ten items that go to make up the first of the eight limbs of yoga or introspection—are the guiding principles of Satyagraha. The daily routine followed, and the simple, but noble, life lived by the inmates of the Sabarmati Asrama, are really practical and demonstrative lessons for others to follow, if they care to succeed in the first stage of Sankhya-yoga called "Democratic or "Popular" Hinduism Tradition says that the Dravida saint Tiruvalluvar (the author of the immortal Kural and his noble, ideal wife, lived at Mylapore, a similar life, and maintained themselves with the income derived from their hand-spinning and hand-weaving. Saint Kabir too, is said to have lived such a life.

34. When it transcends the super-consciousness of the super-conscious plane, it is termed "*Turyatita*" THE ULTIMATE PURE EXISTENCE which is the Formless aspect of the Infinite Being of Light and Love. This is the final stage.

35. The foregoing hints will be of some help to the readers when they try (as they must certainly do) to understand the meanings of the two sets of Ten Sanskrit Verses dealing with them. To render them into English is extremely difficult. Their meanings and significance must be learnt from the religious teacher who can explain them and bring out their spirit by means of his explanations, so that the student may, first of all, feel their sense before he is able to realise them by patient practice and experience.

36. DIVINE HELP: In whichever state of consciousness the soul may be actually functioning, and whichever state of super-consciousness it may try to reach, with the aid of the introspective methods taught in the Yogasāra and other works, there is indeed behind it the corresponding DIVINE LIGHT OF CONSCIENCE (though not visible to the naked eye) always ready, as its unfailing witness, pilot and friend to guide and help it, if it only be conscious of the fact and took advantage of such divine guidance and help in all matters concerning (individual and collective) life.

37. It is said that knowledge is power. If so, the knowledge pertaining to the divine within surely means "PEACE, POWER, AND PLANTY." The adage says "Heaven helps those who help themselves." This is quite true.

Heaven means the "divine light in the heart," which expands by concentrated meditations and devotion and helps those that walk in that light, the source of all lights than which there is no better, greater, and more reliable guide, friend, and saviour. Unselfishness expands this "light of conscience" and selfishness contracts it—immutable though it be. Hence is the religious injunction— "TO BECOME UNSELFISH," as far as possible.

38. Self-help, self-reliance, self-confidence, self-respect; these expressions are often dinned into our ears, and the ideas contained therein are loudly advocated and constantly recommended by reputed writers and speakers; but their spiritual significance is really lost sight of. All these noble expressions are full of common sense and deep meaning when the soul, by constant practice and self-sacrifice, and by introspection and concentration, is able to secure the unfailing help and guidance of the divine light within, (referred to in connection with the first stage of Sankhya-yoga). The knowledge and realisation of this divine light (in the first stage of super-consciousness) is the substantial spiritual power which really counts, and which does not, even for a moment, fail the earnest soul that is exclusively devoted to it. This is the most precious gift of God to man, without which nothing avails.

39. Every humman being virtually represents "a small temple," "a Power-house," and "a wireless station" all rolled into one. Any one without distinction of clime, color, creed, caste, or sex, can systamatically develop the spiritual power within (which is heaven's light and our only guide), and utilise it to the best advantage, benefit and service of all concerned. EQUALITY, FRATERNITY,

AND LIBERTY are undoubtedly stern facts of life in the light of the foregoing observations pertaining to Democratic Hinduism. The Scientific principles and methods of introspection by which the latent spiritual power, in the initial stage, is first made patent, through silent practice and self-sacrifice, and then manipulated and utilised entirely for the benefit of the poor, ignorant, struggling portion of humanity, are briefly stated, in their technical phraseology, in his Yogasara and other works, by the latest Vedanta Bhāshyakāra.

41. In the Vedic Academy series No. 4, entitled, "Our Indigenous system of Education," I have stated my reasons for holding that the modern system of education, which has nearly killed the indigenous system, is indirectly promoting the spiritual degeneration of the upper Ten; enhancing the material cravings of the middle classes; and increasing the poverty of the masses. Unless the universally applicable "Psychological and Ethical Bases" of Religion, as set forth in the pages of " Democratic Hinduism," are popularised in the manner suggested in our "*Kainkarya-Niyama*"—(or as Kabir is said to have done at a critical period of Indian History), there is indeed the growing danger of our masses being ultimately deprived of their spiritual instincts. There is the further likelihood of their joining the growing struggle between "*capital aud labour*" (now evident in other parts of the world), to the entire detriment of their spiritual heritage and peculiar national tendencies, as well as to the discredit and ruin of the oldest living civilisation which has so far wonderfully stood the severe tests of changing times and circumstances. This danger may be averted by means of *Free National Education* imparted on the lines

suggested by Mahatma Gandhi, if approved and adopted by the Indian National Congress at its forthcoming Annual session at Ahmedabad.

गुरुपरम्परा ।

स्वयंप्रकाशकूटस्थ ब्रह्मैक्यं यदनुग्रहात् ।
उपेत्य कृतकृत्यास्मस्तुभ्यं श्रीगुरवेनमः ॥ १ ॥
दक्षिणाक्षिस्थमात्मानं प्रथमं यो गुरूत्तमः ।
दर्शयित्वाथसम्पूर्णमकार्षीस्तेनमोनमः ॥ २ ॥
वाणीपतिसमारंभां सीतारमणमध्यमां ।
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्परां ॥ ३ ॥
ओमित्यक्षरमेकपप्यतिबृहत्ब्रह्मस्वभेदं वद ।
घ्यष्टाविंशतिकोत्तराक्षरशतस्वान्तर्गमात्रावशात् ॥
यस्मिन्निष्प्रतियोगिके परतरेसर्वाधिकेलीयते ।
तन्नित्यंप्रगतोस्मि सद्गुरुवरं श्रीसुन्दरेशाभिधम् ॥ ४ ॥
ईशाद्यास्सकला अधीत्यझटिति श्रीमुक्तिकान्ताश्श्रुतीः ।
श्रीमद्दक्षिणवक्त्रचोदित इह श्रीसूत्रभाष्यादिकान् ॥
चक्रेयोऽत्र पुटार्जुनेश्वरगिरा सम्मानितो देहया ।
शान्तस्सन्ततमप्पयाख्यगुरवे तस्मै परस्मै नमः ॥ ५ ॥
श्रुतिस्मृतिपुराणानामाकरं करुणाकरं ।
सूत्र भाष्य कृतं दान्तमप्पयाचार्यमाश्रये ॥ ६ ॥

DEMOCRATIC HINDUISM

I General Principles

Hinduism is based on highly scientific principles which should first of all be dealt with before dealing with its democratic character. The subject has to be dealt with in all its important aspects such as (*a*) Philsophical, (*b*) Psychological, (*c*) Religious, (*d*) Sociological, (*e*) Educational and (*f*) Financial. I shall briefly state the principles underlying each aspect in the same order.

(*a*) The Philosophical : Vedas and Vedantas have established the doctrine that there is but one God "The Infinite or the Brahman." God is compared to a blazing fire, denoting Love, Light and Bliss. A spark of this divine fire is encased in each body. This spark is called the Divine within us, also termed the witness, the *Chit*, the *Pratyagātman*, Conscience, the Higher-self, &c. The reflection of this Divine spark within us, through the intellect, is called *jiva*, also termed *Chitta*, *Samskāra*, the doer, the lower-self, &c. *Dvāsuparna Sruti* graphically describes this witness called the *chit*, and this doer called the Chitta (the *jiva* or the personality). When this ego, which is a reflection of the Divine spark, in the mirror of the intellect, is busy manipulating the outgoing energies of the senses, the prānas and the mind, it is not introspective and does not see the divine witenss behind it. When it becomes introspective and when it also places itself under the control and guidance of this witness called its Higher-self, it (the lower-self) becomes peaceful and happy. This introspection is purely Indian, in its origin and development, and is also the A B C of the Hindu Religious-philosophy.

(*b*) THE PSYCHOLOGICAL : Animals generally possess what is called instinct or simple consciousness. Human beings are self-conscious, *i. e.*, they are conscious of their own thoughts. The result of self-consciousness on the part of the soul is egoism. Reason—cultivated and strenthened by experience, and sharpened by sorrows and sufferings, especially when one is placed in an utterly helpless condition—compels the ego to intuitively feel the presence of a higher power, in some form or other.* The cultivation of this intuitive feeling gradually leads to the preliminary stage of divine consciousness. This is the beginning of religious life. Religious persons, through reasoning and experience, first of all recognise the outward glories of God. This recognition, properly directed and cultivated, will gradually lead to the first stage of introspection. Yoga Sastra deals with the Science and Art of cultivating this introspection which ultimately leads to super-consciousness " or " God-consciousness " in moments of concentrated meditations. Yoga is virtually concerned with the enquiries, ranging from the lowest " simple-consciousness " to the highest " God-consciousness." If the senses of knowledge and action, the *manas*, and the vital currents are effectively controlled by employing the various means suggested in the books

* The author of the book entitled " Science of Education " in dealing with the objective and subjective parts of character says—" It is an old complaint that man has often as it were two souls. He observes himself, would understand himself, would please and guide himself. But previous to this observation, while immersed in things and externals, he has a will, and often very marked features of character. These are the objective with which the contemplating subjective either agrees or disagrees by means of a new will, created in an entirely different condition of soul." He defines the objective part of character as that part of the will which the individual finds already extinct when he begins to observe himself ; and the subjective part, as *the new will* which arises in and with this self-observation.

treating of the *Mantra*, *Hatha*, *Laya*, *Raja*, *Hatharàja*, *Hathasankhya*, *Kevala-yoga*, *Kevala-sankhya* and *Sankhya-yoga* methods of introspection, then we are not only able to overcome sorrows and sufferings, but we are also able to enjoy the innate Bliss which is our birth-right.

(*c*) THE RELIGIOUS : The higher SELF or the divine spark in us is not separate or distinct from the Infinite. To enable you to understand and to realise the fact that this spark is one with the Infinite, *i. e.*, "This *Atman is Brahman*," the Hindu Religion has recourse to various methods of instruction suited to all grades of intellect. The development of the introspective and the intuitive faculty is the main object in view. For this purpose, *Bramacharya* or strict religious discipline, and study in the company of the teacher, are enjoined. After the study is over, the student, who is but one-half human, has to marry by seeking out his other half. This partner in life is his better-half without whom he cannot become a whole being and cannot also realise his innate blissful nature.

When you desire for a happy family life, remember two things. In matters of principle, stand like a rock: in matters of taste swim with the current.

(*d*) In marriage, it is all very well to say that "the two are made one"—the question is which?

The study of electric currents is useful in this connection. Of the two wires one is positive, other negative. The positive and the negative should meet to create a spark. We may, therefore, say that the wife is to the husband what the negative is to the positive.

रजसो रेतसो योगाद्राजयोग इति स्मृतः । So says the Upanishad.

This will lead to the experimental study, by the married couple, of the spiritual aspect of the principles involved in sexual physiology and psychology. The devoted couple, by living that spiritual life which is recommended by the Sāstras, will be able to understand the practical side of Brahamacharya taught in the "science of SELF" in the light of scripture, reasoning, and experience.

In married life the husband represents one pole of electricity and the wife the other. They co-operate or unite, and live the useful life recommended by the *Vedas* and *Vedantas*. The couple begins their work of self-sacrifice for the purpose of realising their innate blissful nature (which in the long run works out their complete freedom from the bonds of matter). For this purpose, the couple, after begetting grand children, retire from active family life and begin to devote their whole time for the service of God (of light and love) in Humanity. If the husband or the wife die in the meantime, the surviving soul becomes *Vidhura or Vidhava*, as the case may be. *Vidhuras* and *Vidhavas* voluntarily live the life of extreme simplicity, with a view to give most of their time to unselfish or *Nishkama Karma* or huminitarian work, and for individual development of introspection, higher intuition, or divine light which alone will enable them to work out their liberation from the thraldom of matter.

(*d*) THE SOCIOLOGICAL: A society composed of numerous individuals of different grades of intellect and intuition must accordingly have its rules of conduct—domestic, communistic and social—in order to enable it to avoid clash of interests, material and spiritual. The various *Smritis*, *Itihasas*, *Puranas and Agamas* are so

many codes for regulating and adjusting social interests without prejudice to individual and class-development.

A temple represents our body and the presiding deity (or the spiritual symbol installed therein) represents the Higher SELF. It is intended as a public exhibition (similar to kindergarton instruction) for the education of the masses. The *gayatri*, which is said to be the mother of the *Vedas*, is a universal prayer explaining the relation between God, Higher SELF, and lower self. *Surya Gita*, *Rama Gita* and other works clearly explain these principles which enable you to understand the meaning of the *gayatri* prayer and its meditation. If you understand its meaning, you can comprehend the methods by which your Higher SELF is expanded. What is meant by the expansion of this Higher SELF can be understood by an illustration. There is a lamp burning in the innermost room of the house. The light rays are screened from view, by so many intervening objects. Remove all those objects that shut off the rays of light from your view. Those, whose rays of light (emanating from the innermost SELF), extend on all sides (unobstructed by such intervening objects as *Vikalpas*, *Samkalpas*, *Vrittis* and *Vasanas* arising from such names and forms that are recorded in the mind) are called *mahatmas*, *yogins*, *Rishis*, &c. Those among them whose *Karmas* qualify them to become divine functionaries, attain, in the long run, even the position of *Brahamä*—the creator of a solar system. *Hanuman* is said to become *Brahmâ* in the next *Kalpa*. It is all a question of self-sacrifice. Sacrifice the interests of the lower-self for those of the Higher-SELF, then you become more and more enlightened, spiritual and godlike. With us a deva means a "spiritually-highly-evolved" soul who may become a

divine functionary—like *Hanuman* becoming *Brahmâ* and *Asvathâma* becoming *Vyâsa* in the next *Kalpa*. The infinite or *Brahman* is OUR ONLY GOD AND FINAL GOAL.

(*e*) THE EDUCATIONAL : From the above principles, one can understand how it is that our religion itself has become a huge, practical educational institution. It is based on " self-sacrifice and love." If you love the Higher-SELF which is one with the Infinite, you must sacrifice the interests of the lower-self. The *Vedas* and *Vedantas* teach you how to make this sacrifice, *gradudlly* and *systematically*. They teach you the stages you have to pass through, before you reach the final goal. First, the individual is taught his duties theoretical and practical) in the students' life. Then he finds his partner in life, and begins to lead his life of self-sacrifice IN THE FAMILY. He first of all sacrifices his comforts for his better-half. Then when children are born, both of them (parents) begin to sacrifice their comforts for the children. Then the circumference (or sphere of action) enlarges according to the length of the radius which is to be measured by the standard of unselfishness and self-sacrifice. The corresponding domestic responsibilities increase. The domestic self-sacrifice is ultimately translated into communistic, national, international, and finally Universal. *Kshetras*, *Tirthas* and other institutions are for teaching these stages of " self-sacrifice. "

(F) THE FINANCIAL—" For every thing you want money or something to be given in exchange ; and you should not give impure money or anything in exchange which does not belong to you, for what you receive. It is said that *Pandavas* had to go into exhile as a result of their having utilised impure money (obtained by force) in

their *Rājasúya* sacrifice. Our *Artha Sastra* teaches the principles of Economy. If you want a certain sum for your monthly expenses, you must earn three times that amount. Then you can spend a third of it for ordinary expenses, a third for extraordinary expenses and reserve the balance for your old age or the latter part of your life. The extraordinary expenses include all your religious expenses such as rituals, ceremonies, charities, &c. The *Nāttu-Kōttai* chetties are said to contribute a small fraction of every Rupee they get to a "Common Charity Fund" maintained by the representatives of their community. Out of this "Charity Fund" they are enabled to spend enormous sums on Temples, Choultries and *Vedic Schools*.

Having given the broadest hints regarding the principles involved so far, let me now deal with the all important subject of "*jivas*" *and* "*Karmas*" before proceeding further with our subject.

II. JIVAS

A. In the beginning, the divine sparks, or sons of God, set out on their pilgrimage to the ocean of Ether, for the purpose of realising their inherent greatness by contact with matter, and then of returning home (the Infinite source) full of innate Bliss.

B. The theory of creation, preservation and dissolution of the world as propounded by the *Visishtādvaitins is*, without doubt, correct. But then, they have committed a great blunder in not having properly enumerated and classified the "CAUSES" AND "EFFECTS." If we, the *Sānkhya-Yogins*, are asked to enumerate and classify them properly, we will do it thus.

C. The worlds which are effects, are of three classes, *viz.*, the gross, the subile, and the causal. Of these three, the first is the physical universe composed of gross bodies made up of quintuplicated elements. The second is the world of subtile bodies—made up of those elements that are not quintuplicated. The third is the Universe of pure elements. These three classes of effects have their corresponding causes in the three aspects of *Brahman*, the Infinite. They are: 1 The fourfaced *Brahma*, 2 the *Prakriti-Purusha* and 3 *Chichhakti Brahman*.

D. Although the last-named aspect (*Chidrupa* or *chicchakti Brahman*) becomes the third, when considered from the standpoint of *Pralaya* (Universal dissolution) or final liberation, it stands as the first at the time of the first origin or creation. *The objection* that " because *chidrupa* possesses the energy called *Chit*, the Nirguna devoid of energy is not reached " will *undoubtedly hold good*. But then such *Nirguna* (*Arupa*) is the very last *Tattva* (if it may be so termed) that would remain after the final dissolution of all the worlds, and not the very first *Tattva* which was before the first creation. Why? Because, if that Nirguna (which is termed *Arupa*) was in the very beginning, then creation or evolution itself would have been impossible (for want of energy); if the other, the *Chidrupa* would be the very last (*i. e.* if it would remain after final dissolution), then the liberated souls will not be free from future births. Therefore, it must be admitted that *Chidrupa* alone was before the first and foremost creation, and that *Arúpa* alone will remain after the final dissolution. If it be objected that this doctrine is opposed to several *Srutis*, that teach that one and the same aspect of *Brahman* is the cause of creation and dissolution of

the Universe, we ansever that the said *Srutis* only refer to the periods of *intermediate*, *local*, and *causal* "*creations and destructions*" and not to the first and "foremost universal creation" and "ultimate universal dissolution."

E. If asked whether authorities could be cited from the Srutis &c. to the effect that there are, as stated above, four aspects of *Brahman*, we say, yes. For instance:—

Mahānārāyanopanishad refers to the four feet (or the aforesaid four aspects) as *Brahman*, and the fifth as the one transcending them all. The four out of these five aspects of *Brahman* are those which are taught by the meanings of the four great texts (or the *Mahāvākyas* of the four *Vedas*, *Rik* &c., and the fifth is that which is meant by that *Sruti* which says that "even the four texts cannot approach it! Of the aforesaid four:—the three aspects of Brahman, viz:—1 *Māyā sabalita* (or that informed by Maya which is but a part of *Prakriti* marked out by harmonious vibrations; (2) *Prakiti-sabalita* (or that informed by *Prakriti* which is a part of *chit* possessing the primary vibrations *Sattva*, *Rajas* and *Tamas* in equilibrium) and (3) *Chicchakti sabalita* (or that informed by *Chit* or universal super-consciousness). Although the first (*Māyā sabalita*) is the cause of the origin of the physical universe, yet the second (or the aspect called *Prakriti--Purusha*) is the cause of its laya or dissolution.

F. If so, are the universes such as the subtile etc. without their respective centres of laya? No, they have also their centres, and we will state them.

Because *Prakriti* has three *gunas* or kinds of vibrations called *sattva* (harmonious), *Rajas* (active), and *Tamas* (inert), the physical universe undergoes laya in the

Tāmasa-Purusha (or *Purusha* informed by *Tamoguna*), the subtile universe undergoes laya in the *Rājasa-Purusha* (or Purusha informed by Rajoguna), and the causal universe undergoes laya in the *Sâttvika-Purusha* (or Purusha informed by *Sattva guna*). After these three universes have thus undergone *laya* in their respective centres, the *Turiya-Prapancha* or the Universe in the Fourth state, would then undergo *laya* in the Fourth aspect called *Chidrupa Brahman*. Subsequent to the *laya* of the fourth universe, the *Chidrupa Brahman* too undergoes *laya* within itself (*i. e.* becomes pacified), just as the fire having no more fuel to feed it becomes extinct. Thereafter the fifth aspect called the *Arupa Brahman* alone will remain.

G. If so, which is the *Turiya* or the fourth universe? The five pure elements were said to constitute the causal universe. It must therefore be understood that the *Avyakta*, *Mahat*, and *Ahankara*, which are above the causal, constitute the *Turya* Universe.

Agreeably to this " theory of creation, " the *jiva* who had seen the very first physical universe created by the four-faced *Brahmā* of the first *Brahmakalpa*, must have the record of that impression in his mind. It is perfectly justifiable to hold that the periodical physical universes created by other *Brahmās* during the succeeding *kalpas* should, therefore, appear like the " *serpent in the rope* " to that *jiva* who has the record of the aforesaid impression in his mind. If it be objected that the universe is superimposed on the universe only, but not on *Brahman*, we say that the objection is not valid, because the real physical universe rests in the " *Maya-sabalita Brahman* " called *Brahmá*, the fourfaced; and because the physical

universe due to the previous mental impression rests in the "*Avidya-sabalita-Brahman*" called *jiva*. The *jiva* can therefore attain forthwith the immediate liberation called *Jivanmukti*, by the mere neutralisation or laya of the universe which depends on his own mental impression, without ever having to wait for the destruction of the real universe. *Jivanmukti* is the attainment of freedom to live constantly or always in the Blissful nature of your Higher-SELF, and not passing out of existence as many have misunderstood.

III *Karmas*

A. The seed of all (subsequent) *Karmas* (pure and impure) of the *jiva*, is that very first original *Karma* or *the first act of Divine will* desiring to create, which brought about his origin in the beginning. Although the author of that *first Karma* was no other than *Brahman* itself whose part *jiva* (the spark) is, yet the same *Brahman*, out of compassion for the sufferings of the *jivas* who, as a consequnce of *Its* first playful karma became immersed in the sorrowful waters of this ocean of *samsara*, has pointed out the way to liberation through the medium of the 108 Upanishads, which touch the effective ways and means by which that *Brahman*, the ocean of supreme Bliss, is attained. If objection be now raised to the effect that because *Brahman* is devoid of bodies and their organs, It can neither think nor create, we say it is not volid. Because the five *saguna* aspects of *Brahman* known as *Brhamá*, *Vishnu*, *Rudra*, *Iswara*, and *Sadãsiva* who respectively own (or inhere in) the five aspects already referred to (and taught by the *Mahànàrayanopanishad*, *viz*:- the *four padas* and *the fifth one transcending them*) do possess bodies and organs, it is not wrong to say so by applying the principle of *Ajahallakshana*.

B. Without knowing that the Jiva has, in the manner aforesaid, infinitely multiplied his Karmas (pure and impure), it is not just and reasonable to hold either that they are unreal or that they are beginningless. If the Jivas and Karmas are beginningless, then it must be granted that they are eternal like Brahman. Then the consequence will be, that the doctrine of emancipation and that of non-duality would become worthless. Therefore tne theory of Kevalādaitins who hold that the Jivas are eternal without being different from Brahman; and that of the Visishtādvaitins who hold that they are eternal while being different from it, are both wrong.

C. In this connection a doubt arises: In numberless births the Jivas must have increased their Karmas from the unit to countless numbers of digits by ten, one-hundred, and one-thousand fold. Before their effects are worked out, emancipation is impossible. Therefore must we know the means of destroying them once for all, and of not generating any karma thereafter.

D. This doubt is answered thus: when by the aid of four means *viz: the knowledge of the eternal and the non-eternal* &c., the aspirant for liberation begins to perform only *the obligatory duties*, without in the least, minding to do any *Karma mooted by desire*, then from that time of his life, is the increase of *karmas* stopped, as he thenceforth does not generate *fresh binding karmas*. Even though the number of his *prior karmas* may be countless, he will be able to exhaust all his *sanchita* or stored up karmas in a few more future births. In those future births, he will hear and study the *Vedanta texts* and reflect, meditate, and concentrate on them. He will gradu-

-ally gain thereby *the thorough experiencial knowledge of the identity of Brahman and his Higher* SELF, and when his last *karma* called *Prarabdha* is worked out, he will attain the *Brahman* beyond speech and mind and thereby become completely freed, he having no more *karma* to work out, in a future birth. Because the principle that "all *karmas*, pure and impure, must be entirely worked out" is thus made true, the saying that "the fire of knowledge burns to ashes all the *karmas*," can only be justified by its being simultaneous with the complete workig out of all *karma*—as illustrated by the example of "simultaneous perching of the crow on the tree, and the falling to its fruit." That the fire of knowledge is powerless in the case of one who performs *karmas* (mooted by desire) is self-evident. Therefore the saying that "the fire of knowledge burns to ashes all karmas" is only of secondary importance.

E. Another doubt arises: Because by the mere giving up of *Kāmya karmas* (*or karmas mooted by desire*) there will be no room for generating fresh *karmas* (of a binding nature) and because by working out all *sanchita karmas* there will be no room for future birth, any endeavour to realise the HIGHER-SELF by means of SEEING, HEARING, MEDITATING, and concentrating, becomes useless. *Besides* this, even though a desireless *karmin* may perhaps not generate fresh *kāmya* karmas that are pure, he is sure to generate fresh impure *karmas*. Why? Because, without food and comfort, the body cannot be maintained. Without committing sin (or impure *karmas*,) food and comfort cannot be had. It cannot also be contended that those who earn their food and comforts will be able to neutralise those minor

sins that accrue to them thereby, by their performing the obligatory and occasional duties even though they may be endowed with full discriminative knowledge, because it is said in the *Ramayana* that "pure *karma* can only bring comfort, but cannot destroy sin (*Papa*), and that impure *karma* can only bring discomfort, but cannot destroy merit (*punya*)". Thus even in the case of a desireless *karmin* there is ample room for his generating sinful *karmas*. There is, therefore, no reason for his being freed from future birth.

In answering the aforesaid doubt we too decidedly say that even the expiatory *punya karmas*, performed with no selfish desire, cannot destroy sins. There is no doubt of the fact that even the *jnana-yogins* possessing full discriminative knowledge will have to commit incidental sins for the purpose of keeping up their bodies until their *prarabhda* is completely worked out. They are not, at any rate, bound by such sinful and meritorious *karmas* (that are mostly weakened by the strength of their knowledge) because their enemies (those who hate them and their friends (those who love and adore them) are said to share them respectively amongst themselves. Those who do not have recourse to *Larsana, sravana, manana and Nididhyâsana* will not be able to continue long in the performance of desireless karmas. Not only that such persons will not become confirmed in the performance of desireless *karmas*, but will also begin to perform *kmāya karmas*; and hence they are unfit for the study of the science of liberation. Therefore it follows that a desireless karmin should necessarily have recourse to *Darsana, sravana, manana and Nididhyāsana* by means of which he will derive the greatest benefit. If *prāyaschitta* or

expiatory karmas are said to be incapable of destroying sins, it should not be concluded that it is useless to perform such *karmas*. Why? because, *karmas* are classified under four technical heads, *viz.*,

1. *Jnānarambhaka*,
2. *Dehārambhaka*,
3. *Bhogārambhaka, and*
4. *Karmārambhaka.*

Of these, the *first* covers the *Prāyaschitta karmas*; the *second* covers those remnants of *karmas* that have been mostly worked out, but yet remain like a handful of castor oil that remains in a pot which was turned upside down; the *third* covers those that have yet to be worked out; and the *fourth* covers those *karmas* of past life that serve as seeds of (pure and impure) *karmas* that are performed in this life.

This being the nature of *karmas*, the *prayaschittas* coupled with desirless actions (*Nishkama karmas*) will become *Jnanarambhaka* and, therefore, the *Prayaschittas* are not useless.

Having thus stated the cardinal doctrines concerning "*Jivas and karmas*," we shall now directly proceed to deal with the democratic character of Hinduism.

IV. Scriptural injunction

Yajnavalkya, in the *Brihadaranyaka Upanishad* lays down the rule that the *Atman must be seen, heard, thought over, and meditated upon*." What is the nature of this *Darsana* or seeing that *yajnyavalkya* insists upon?

V. How to see god

In the case of advanced souls, the smriti-injunction is that if they have recourse to self-sacrifice, right-conduct, control of the senses, non-injury, charity, and scriptural study, their cumulative effect will enable them to see that HIGHER-SELF (the divine within) which is seen by still more advanced souls by means of the introspective methods taught by the Science of yoga.

VI. Where to see god

We cannot see our face without a mirror, and we cannot also see our back without the aid of two mirrors, one placed in front and the other behind the back. There is also a well-known dictum which says: To the twice-born or the regenerate, the fire is the symbol of God; to the introspective mind, God is in the heart; to the unenlightened, the symbols and images representing various spiritual ideas, ideals, or psychological facts serve as illustrations for understanding and approaching God-head; to the fully enlightened, God is everywhere. *Prahlada* was able to see the flashes of Divine light everywhere. Every one can do so if only attempts in the right direction are made.

VII. God in the heart

Now we are chiefly concerned with the unenlightened people. The twice-born novice is taught to follow, in his outer worship the method taught in the undermentioned Sanskrit couplet.

" तालत्रयं चलन संग्रहणो द्रुमार्थं
मुक्तोपचार नुति कृत्रिम हृत्सरोजा
तुरीय चेतनकलां विरमय्य बद्धा
तारेण चात्मनि परे भुवते विलाप्य

VIII. First stage of introspection

By this method he is taught to bring out, mentally, the divine element within him and to concentrate it, for the time being, on a symbol selected for him by the teacher. He is then instructed to worship that divine presence (or mental image), to his heart's content, by outer forms of divine service, and also by means of lower forms of concentration loading gradually to the simple stages of introspection. When he makes speedy progress, he will be trained up, step by step, in the various methods of higher introspection, and spiritual intuitions.

IX. Popular Hindism and the worship of ideals and symbcls leading to introspection

In the case of other unenlightened souls, even *this significant preliminary form* of meditation and concentration on the higher SELF with the aid of *Pratimas* and *Pratikas* is not practicable. They are, therefore, first of all indirectly led and gradually instructed to concentrate their attention on the worship of ideals and psychological symbols and images in Temples. These images (as is well known to students of Brahmanism and Budddism) represent certain personified Psychological and spiritual facts realised by advanced souls and Rishis.

X. The ideal of the oracle

This temple worship must, of necessity, be by proxy; it being intended for the use of the uninitiated and the illiterate masses. Here and there, will be found Hindus who follow that phase of popular Hinduism which

has recourse to oracles and impersonators. The oracle is the psychological or spiritual principle, divine energy, or presence, in the ideal image or symbol, worshipped and concentrated upon ; and he who can concentrate his mind thereon and commune with it, is the impersonator who is able to hypnotise himself to get the necessary inspiration therefrom. In this hypnotic trance, his objective self is put to sleep or is suppressed for the time being, and his inner-subjective-self asserts itself. He then gets his inspiration through that source. This inner-subjective-SELF is always pure, and is able to see things hidden from ordinary outer vision. It has second sight and can see the psychological or spiritual entity energising the symbol or image, and also read the minds of devotees. Unless the impersonator is one who has the powers of concentration developed to some degree, he can serve no good purpose. Unless he be pure in thought, word and deed ; and unless he follows the injunctions of his preceptor and also the procedure prescribed for the purpose, he will be a false and worthless impersonator fit only to play upon the credulity of the ignorant devotees, who, in their simplicity of faith, resort to the place for having an honest consultation with the impersonator who is believed to be inspired.

XI. Inspiration and the inspired impersonator

Inspiration may come from the Higher-self, angels, divine functionaries, etc. in the form of mental impressions or wireless messages. It may also come from disembodied souls who had, in their past births, developed their psychic nature in wrong directions or for selfish purposes. Unless the impersonator is really a high class devotee with highly developed moral nature and unselfish

tendencies, it is folly on the part of the credulous portion of the public to consult the false oracle.

XII. Abuse of psychological facts and ideals and institutions based on them

We all know how the institution of *sati* (or *sahagamanam*) based on the highly scientific teachings of "*Hatha-Sankhya*" *yoga*, lost, in the long run, its spiritual and psychological character, and became ultimately a barbarous and pernicious practice in the hands of the ignorant and custom-ridden people; and how, at the instance of Raja Ram Mohan Roy and others, the British Government had to prohibit it altogether, by Legislative enactment.

XIII. Duty of the people to remove abuses

Even so, the impersonators are becoming less and less moral and spiritual, and more and more coming under the influence and inspiration of evil spirits (as the like attracts like). It is the duty of the people to insis upon having such a person for their impersonator as wil answer the conditions detailed above.

XIV. Duty of temple trustees concerned

Characterless immoral impersonators must be brought to book and dismissed. Instead of doing so, if spurious and false inspiration is accepted as genuine for the sake of the income that accrues to the Temple, the trustees will be indirectly encouraging fraud and deception that will be practised on the poor, credulous, and ignorant devotees who may come to consult the oracle. The

Trustees as well as the people, to whom the temple belongs, must put a stop to fraud, if any.

XV. Impersonator must be subjected to scientific tests

There are scientific tests by which we can find out whether the impersonator is under hypnotic trance; whether he is really inspired; whether he is a mere thought-reader; whether he is but a spirit medium; or whether he has recourse to false personation.

XVI. Popular Hinduism leads to God-realisation

From the foregoing observations it will be clear that popular or Democratic Hinduism is based on highly psychological, ethical and metaphysical principles leading gradually to God-head. Psychology is slowly beginning to be recognised by some of the Western savants as the most important science on which all other sciences must ultimately depend for their support. India has, many ages ago, recognised the highest importance of psychology. The statement that the Western sciences generally end where the Eastern (spiritual) sciences begin may not be acceptable to the West, but, nevertheless, it will be recognised as a fact in the long run. India has similarly recognised many ages ago the theories of evolution (both spiritual and material). Hoary Hinduism, both popular and scientific, built upon the adamantine foundations of the Vedas and Vedantas and also on the highest principles of Psychology, Sociology and Philosophy, all of which are universal in their application, is indeed democratic in every sense.

XVII. Four Grades of Divine worship

We have already referred to the well-known Hindu dictum which says:

1. *To the regenerate* Fire is the symbol of God.

2. *To the introspective mind*, God is in the heart.

3. *To the unregenerate and illiterate* (or the unenlightened), various psychological and metaphysical symbols and images, serve as signposts leading to God-head.

4. *To the seer or the fully enlightened*, God is everywhere.

(*a*) Of the 4 items, in the above classification, we have but touched upon item no. 3, while dealing with the subject of the "oracle and its Impersonator" in sections IX to XVI *supra*. This subject (of item No. 3) is exhaustively dealt with in the various Agamas and Tantras of the Hindu literature.

(*b*) Those that come under item no. 1 of the above classification, have the Vedas and Brahmanas; the srauta, the grihya and the Dharma sutras; and the smritis, Itihasas, and Puranas; for their authority, constant study, practice and general guidance.

(*c*) Those that come under item no. 2 of the said classification, have the various kinds of yogas (such as the *Mantra*, *Hatha*, *Laya*, *Raja*, *Hatha-raja*, *Hatha-sankhya*, *Kevala sankhya*, *Kevala-yoga* and *Sankhya-yoga*) for their study and practice, according to their heredity and capacity.

(*d*) Those that come under the last item of the above classification, must study the synthetic philosophy of the

108 Upanishads ; and the Prasthana-traya Bhashyas of the different schools of Vedanta.

XVIII. Five stages of religious life and five classes of scriptural authorities on which they are based

In the case of practical Religion, the Upanishads, the Smritis, the Itihasas, the Puranas, and the Agamas represent the five rungs or steps of the material and spirtual ladder that leads the devotee to God-head. It, therefore, follows that the novice has to make his attempts to get up the first step of the ladder which he may be able to occupy in the long run. His progress must necessarily be slow. It may take even many lives for him to reach the higher steps of the ladder. This is clearly taught in the second chapter of the Suryagita.

XIX. Synthetic religion of the 108 Upanishads

The following ten paragraphs, which appeared in the Vedic Mission Tract and Book Society's Tract no. 4 (printed at Addison Press on 7-7-1916) published by the Vedic mission, Madras, will be of some substantial help to many of those who wish to study the synthetic philosophy of the 108 Upanishads, generally neglected by the modern Vedantins.

XX. The Fourth demension and the Turyatmavada

Just as in mathematics, the " Fourth Dimension of matter " though difficult of comprehension, is by constant study and practice, realised by means of Hinton's blocks and other methods, even so in our religious

philosophy the "Fourth dimension of spirit" is realised by means of the various methods taught in our books of knowledge, meditation and work, into which the 108 Upanishads are divided.

XXI. Jivotpatti in the Mundaka

Mundaka speaks of the spiritual evolution thus :—"As from a blazing fire sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the imperishable, my friend, and return thither also.

XXII. Jivotpati in the Mahopanishad

Mahopnishad says :—"The *jivas* attached to *samsara* have originated from *chit*. Those that have formerly come into existence together with the forms created by Brahmā, in lakhs and crores, like minute particles of water that break forth from a spring, are endless in number. Similarly those that now come and that will hereafter be ushered into existence, are also endless in number. Some among these had one birth, some have had more than a hundred births, some have had numberless births. Some had two or three births"

XXIII Divine Father and son

We are mainly concerned with the evolution and involution of the divine element (or the divine spirit in us) and not of matter and mind which are but the outer aspects of the spirit. In the heart of everything is the divine spark or spirit, technically termed the *Pratyagatman*. This *Pratyagatman* is the son and Param-

-atman is the father. The realisation of the meaning of the expression "I and my father are one" is possible only when the fourth dimension of the spirit is thoroughly comprehended.

XXIV. Their Separation and their union

The *Upanishads* graphically describe how the divine sparks (the sons) strayed away from the eternal source (the father), how they become entangled and enmeshed in flesh and how they are stranded in the ocean of matter, and how they might, if they choose, extricate themselves therefrom and go back to their father, by living the religious life recommended in the three books of knowledge, meditation, and work.

XXV. God and his Powers

Although *Brahman* is all pervading like the ether, yet a fourth part (of It) is pervaded by its *Mula Prakriti* (or root matter). This *Mula Prakriti* possesses the inherent Vijātiya differences (or differences pertaining to various species) known as *Avarana sakti*, (*Sukshma*) *Vikshepa sakti*, and *sthula* (*Vikshepa*) *sakti*, and is, therefore, the seed of all the universe. We come to understand from the *Purushnsukta* (passages quoted below) that the jivas that come out like sparks from fire, fall on the said *Mula-Prakriti*.

XXVI. God's glory and his incomparable self-effulgence

"All this universe (together with all that was and will be) is but a manifestation of the glory (and

power) of the said Purusha. His real nature is greater than this glory. For all living beings (in all the three periods of time) are but a quarter of Him, while three-fourths remain immortal and changeless in His Self-effulgence.

XXVII. God's mercy and his inscrutable ways of bestowing it on his Creatures

Then, when the *Jivas*, like those in deep sleep, remained stagnant, immersed in ignorance, the all-generous supreme Lord, for the purpose of their acquiring knowledge and experience made them first enter the subtile bodies (created by Himself) and then those gross bodies (created through Brahmä). On entering those bodies, they become entitled to all the knowledge that might be acquired from the world, sciences, etc.

XXVIII. One in a crore aspires for immediate liberation

The Jiva (the Pratyagatman) who is a part of *Para Brahman* and who is naturally untainted, becomes thus attached to the effects of *Prakriti*, suffers various kinds of pains pertaining to *Samsara*, and remains attached to worldly actions, because, through the influence of the supreme Lord's Maya, he believes, along with those others with whom he associates, that the greatest enjoyment of the senses, in the world, is the highest *summum Bonum*. Even though *jivas* be, in the manner aforesaid, attached to wordly actions, one in a crore will, through the effect of his unselfish, meritorious deeds, aspire for liberation. When such a desire crops up, what he

ought to study is the SCIENCE OF SELF taught in the 108 Upanishads.

XXIX CLASSFICATION OF THE 108 UPANISHDS INTO THE BOOKS OF KNOWLEDGE, MEDITATION AND WORKS, ACCORDING TO TATTVASARAYANA

These 108 Upanishads may be classified under three heads viz., those that refer to *Jnana* or knowledge; those that refer to Upasana or meditation; and those that refer to *karma* or works. They may also be divided into three other heads viz., those that refer to *Vishnu* or that aspect of the Infinite which rules the Universe; those that refer to *Siva* or that aspect which regenerates the Universe; and those that refer to Brahmā or that aspect which creates the universe. The kārya and the kārana phases of all these aspects are dealt with in the synthetic commentaries of the 108 Upanishads. Those that adore Vishnu in both the karya and the karana aspects are called Vaishnavas; those that adore Siva in both the karya and the karana aspects are called Saivas; and those that adore Brahmā in both the karya and the karana aspects are called Brahmanas otherwise known as Smartas. The Sanskrit book that treats exhaustively of the aforesaid three books of knowledge, meditation, and karma or action, *i. e.*, the book that teaches the synthetic philoshphy of the 108 Upanishads is called *Tattvasarayana* consisting of Twelve Padas of 2,000 verses each, or 24,000 verses in all.

XXX. Classification of the 108 Upanishads into three main schools of theology known as the Vaishnava, the Saiva, and the Brahmana or the Smarta, according to the synthesis taught in the Hariharabrahma samaŕasya which conclusively proves the democratic character of Hinduism

The book that teaches the synthetic philosophy of Vaishnaväism, Savaism and Brahmanism is called "*Hari-Hara-Brahma samarasya.*" It is based on the harmonious arrangement and connected interpretations of the 108 Upanishads which contain the cream of the Vedas and the Vedantas. The democratic character of Hinduism mainly hinges on the doctrine *that the divine spark or spirit is in the heart of everyone.* IT IS THE SON OF GOD. THIS SPARK EXPANDS BY LOVE AND UNSELFISHNESS, and CONTRACTS BY HATRED AND SELFISHNESS. Its reflection or shadow called *Jiva* grows by hatred and selfishness, and dies by love and unselfishness. This expansion and contraction of the spirit and matter or the light and its shadow in us,—also called CHIT AND CHITTA—are regulated and adjusted by *karma.* The expansion and contraction of the Higher-self and the lower-self, through karma or cause and effect, is the very soul of *democratic Hinduism* and, therefore, it is that the Hindu eats religiously, lives religiously, thinks religiously, talks religiously, inherits religiously, marries religiously, procreates religiously, dies religiously, in fact does everything religiously. Religion that leads him to God-head is, therefore, the very life and soul of the Hindu.

|| योगः कर्मसु कौशलम् ||

VIDYA-DHARMA-KAINKARYA

IS THE EDUCATIONAL AND RELIGIOUS SERVICE
TO THE ONE AND THE ONLY GOD
OF INFINITE LIGHT AND LOVE
EVER PRESENT IN HUMANITY

It is mainly concerned with the practical side of the Synthetic Religious-Philosophy of the 108 Upanishads, propounded by Srimad Appaya Dikshit Acharya—the latest Vedanta Bhashyakâra of South India and the Founder of the Sankhaya-Yoga School practical life.

It is no other than the oldest, Democratic Religion of the world—called Hinduism—which is generally misunderstood, misinterpreted, misrepresented and neglected through ignorance and want of necessary introspection and intuition.

It stands for Righteousness, Economy, Love, Industry, Goodness, Idealism, Optimism, and Nationalism. It teaches the Permanent History of the world of Humanity technically designated Bharata-varsha.

Its doctrines are opposed to all kinds of dividing, denationalising and dehumanising activities.

It loves and supports all kinds of activities that go to make us united and free, healthy, wealthy and wise.

It is otherwise known as "Sankhya-Yoga" or "Anubhavadvaita."

FOR FURTHER PARTICULARS
APPLY TO MISS E. C. ALLISON,
P. O. ADYAR, MADRAS.

KAINKARYA NIYAMA

(AS APPROVED BY THE ACHARYA)
FOR THE GUIDANCE OF
THE VEDIC ACADEMY AND MISSION
THE SANKHAYA-YOGA SOCITY AND
THE KAINKARYA MANDAL

I This swadeshi, 'Educational and Dharmik' movement called Vidya-Dharma-kainkarya is chiefly concerned with the diffusion of useful knowledge, secular and spiritual, among the masses. It is organised by the Vedic Academy (or Bharadvaj Asrama) which represents the spirit of the Vedic Mission and the soul of the Sankhya-yoga Society or Samaj.

II. The samaj is a non-political, international and sociological Association interested in the comparative study and teaching of the oriental and the occidental sciences of Psychology and Philosophy and of the theory and practice of the "Higher life and soul culture."

2. The secretaries of the Asrama, Mandir, Math, and Samaj, and their autonomous Branches, the manager of the Vedic Academy, and the secretary of the Vedic Mission (all of whom are life-members of the Vedic Academy), constitute the "kainkarya mandal" or the executive committee of the Academy.

III. Sankhya-yoga is concerned with every thing pertaining to "right thinking" and "right doing." It embraces all useful teachings required for securing our common weal. Such teachings (both cultural and vocational, based on Hindu principles mostly imparted orally: without printed text books) may be classified under the following 33 items constituting the five main links of the

golden chain (of love and self-sacrifice) which binds all individuals to Humanity.

1. The first link made up of the following (8) Educational items:

(*a*) Hygienic Principles.

(*b*) Sanitary regulations.

(*c*) Purity (internal and external), food and clothing, artistic tastes.

*(*d*) Sanskrit and vernacular languages and their literature or essence.

*(*e*) Asramas or Vidyarthi gehas or residential colleges of the oriental type called gurukulas and Acharya-kulas.

(*f*) Useful talks on sociological topics of the day.

*(*g*) Accounts and correspondence.

*(*h*) Business methods.

2, The second link made up of the following (6) Literary items:

(*a*) Library, and Library extension work.

(*b*) Reading rooms and debating clubs.

*(*c*) Useful periodicals and publications.

(*d*) Healthy Academic talks and debates concerning "Higher life and "soul culture."

(*e*) Body, Soul and Spirit, their relation and interdependence ; their psychology and philosophy ; and the immediate individual liberation or the enjoyment of Innate Bliss during one's life-time.

(*f*) Agent and witness ; Laws : divine and human ; Bondage and freedom ; Bliss Divine : limited and Infinite.

3. The third link made up of the following (6) Industrial items:

*(*a*) Agricuture and cattle-breeding.

*(*b*) Gardening and arboriculture.

*(*c*) Principles of co-operation.

*(*d*) Hand-spinning and Hand-weaving, and other cottage industries.

*(*e*) Printing, Book binding, and other indnstrial arts.

*(*f*) Other useful arts, including fine arts.

4. The fourth link made up of the following (5) Economic items :

(*a*) Economy of Human life or individual economy.

(*b*) Family duties as laid down in the Dharma-sastra, and in the Grihya, Srauta and Dharma sutras.

*(*c*) Domestic economy and industrial chemistry, and other kala-vidyas pertaining to Artha sastra.

*(*d*) Social science and social duties dilated upon in the Ramayana, Mahabharata and other Itihāsäs and Puranas.

*(*e*) Principles of Trade and commerce.

5. The fifth and the most important link made up of the following (8) theological, psychological, psycho-theistic and philosophic items :

(*a*) Basic principles taughts in the Vedas and Vedantas including the synthetic Philosophy of the 108 upanishads; and the Sankhaya-yoga literature.

(*b*) Scripture, Reasoning, and Experience.

(*c*) Stomach, Heart and Brain (all of which depend for their well-being on Pitris, Devas and Rishis).

(*d*) Powers of the organs of knowledge and of the organs of action.

(*e*) The Uses and abuses of such powers.

(*f*) Thinking, Judging, and other mental faculties, or antahkaranas and their uses and abuses.

(*g*) Vital currents or Pranas, their economy, uses, abuses, and misuses.

(*h*) Thoughts, words and deeds ; their control and culture ; causes and effects ; free will and pre-destination.

IV. The aforesaid 33 items go to make up the five main links of the golden chain that binds individuals to families, families to communities, communities to the nation and the nation to other nations that represent the chief component parts of the entire humanity which is virtually a huge joint famiy presided over by the 'Father-Mother Spirit' of God.

V. Any average Vidyarthi (and all members of the Samaj are Vidyarthis) can be taught 19 (excluding the 14 marked with an asterisk) out of the aforesaid 33 items, without much cost or trouble, provided, there is a competent teacher who is conversant with the ancient and modern methods of education, and also with the oriental and the occidental excellences* pertaining to the development of that character which leads the student to the Higher life

* Compare the conclusions arrived at by Henry Drummond in his "Natural Law in the Spiritual World."

and soul culture dilated upon in the 'sankhya-yoga Dasaka' which contains the essence of the 'Religion of Power' taught by Appayacharya.

VI. Such teachers are very rare, and are becoming rarer day by day. The Secretary of the Kainkarya mandal is now arranging to train up a few select students, to enable them to become qualified to take the place of the aforesaid teachers in course of time. He is also trying to establish a kalasala for the purpose.

VII. A few members of a village by becoming 'ordinary' members of the Academy (see form I of the Revised Prospectus of the Sankhya-yoga society) may, without any difficulty, start a Vidya-mandir (or House of Learning and Prayer) with a small reading room attached to it, for imparting free elementary education of the ancient eastern type, to the primary grade students coming under their charge. This 'Vidya mandir' and Reading Room will form a Branch of the Sankhya-yoga samaj and will be recognised as such by the kain-karya mandal.

2. If two other members of that locality become, life members* of the Vedic Mission or Dharma Prachara, they may add to it a Branch of the Bharati-mandir consisting of a 'Pathasala' and Pustaka Sala (managed by the life-members of the Vedic mission) for imparting swadesi secondary education. If two other members of the locality join the Branch and become life-members

* Fee payable in advance to the secretary, Vedic Mission, P. O. Adyar, Madras, for life-Membership in the mission is Rs. 50; and for life-Membership in the Academy is Rs. 100.

of the Vedic Academy or Bharadvaj Asrama, they may add to it a branch of the Academy consisting of a 'Vidyarthi geha' and gurukula under their management for imparting collegiate education. These three Branches (of the Samaj, Mandir, and Asrama) will constitute an 'Autonomous Branch' of the Vedic Academy and mission called 'Bharadvajasrama Dharma Prachara sakha' (consisting of several ordinary and associate members, and two life-members of the Vedic Academy, and two life-members of the Vedic Mission) where primary, secondary, and collegiate swadeshi education will be freely imparted, with Sanskrit and Vernaculars as compulsory languages and English as optional language, to the best economic and spiritual advantage of the rising generation of students.

3. The Secretary of such an Autonomous Branch must be a life-member of the Academy and he will also be a member of the kainkarya mandal. All Branches which impart this kind of swadesi education (Primary, Secondary and collegiate) will be supplied with the necessary text books containing selections from Tattvasarayana, Permanent History of Bharata Varsha, Hari Hara Brahma Samarasya, Yogasara and other works or their portions that may be prescribed, from time to time, by the 'Kainkarya Mandal' and approved by the council of the Academy. This Council of life-members will be presided over by the head of the Sankhya-yogi Math.

4. Every Branch, whose Secretary is a life-member of the Academy, is at liberty to admit any number of members into it (as ordinary, associate or free members) according to the discretion of the life-members of the Branch.

5. An ordinary Branch of the Sankhya-yoga Samaj will manage its Vidya-mandir (or House of learning and prayer) and its Reading-Room, and also admit into it, as ordinary, associate or free membres, as many persons as are interested in the spread of practical swadeshi education and democratic Hinduism. The Vedic Academy is only entitled to Rs. 32 (the subscription of eight ordinary members of the Academy) year after year. All other income of the Branch will be utilised by its management (whose Secretary must be a life-member of the Academy) for its own educational and Dharmik purposes.

6. The Branch mandir, attached to the Branch Samaj, will manage its Patha Sala and Pustaka sala. The secretary of the Asrama Branch, attached to the Branch maudir, will manage its Vidyarthi geha and gurukula. An autonomous Branch of the Academy and Mission will supervise and control its local branches of the Vidya Mandir, the Pathasala and the Vidyarthi geha.

7. All ordinary and recurring expenses of the autonomous Branch, will be met by its own management, out of all items of income less only Rs. 64 being the amount payable annually to the parent Vedic Academy through its kainkarya mandal, for affiliation, supervision, advice and literary help.

8. Bharadvajasrama, representing the Acharya kula, will, directly and through its kainkarya mandal, promote the interests of the Sankhya-yogi Math, and its Kalasala wherever they may be located. The Bharati Math, reprerepresenting the Founder's gurukula, wherever it may be located, will control the Vedic Mission and all its periodical publications. The representatives

of the said Asrama and the said two Maths may, when requested to do so (by the Secretary of the Kainkarya mandal, through the manager of the Vedic Academy), also inspect and supervise the working of the several Branches of the Vidya Mandir, Pathasala and Vidyarthi geha attached to the different autonomous Branches of the Vedic Academy and Mission, provided their travelling and lodging expenses are paid by those Branches.

9. An application (see Form I) duly wrtiten up, dated, and signed by any person wishing to be enrolled as an ordinary member of the Vedic Academy, must be countersigned by a representative (who is a member of the Kainkarya mandal) or by an agent who is a life-member of the Vedic Academy; and then forwarded through that representative or agent to the manager of the Vedic Academy.* On receipt of such application, with a moiety of the subscription paid by the applicant (the other half being utilised by the agent or representative for meeting office contingencies, travelling expenses &c.) the manager will enter his name and full address, with the whole amount of subscription paid by him, in the Register kept for the purpose, and then forward the registered application to the 'Recording Secretary' who will furnish periodical statements of admissions and withdrawals, to the 'Literary' 'corresponding', and 'General' secretaries, for their information.

VIII. Membership in the Sankhya-yoga Samaj is always free, and must be secured through a life-member of the Academy or through a member of the kainkarya mandal. Voluntary contributions, in money or in kind,

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* C/o. The Secretary, Vedic Mission, P. O. Aadyar, Madras. S.

will be accepted and utilised for local educational and dharmik work.

THE AMERICAN RELIGIOUS TRUST

2. In one of the (April 1920) issues of the "Madras Times" there appeared the following:—

"Messages appearing in the British Press from New York, announce the inauguration of a campaign to evangalise the world; it being added very characteristically that the movement 'will be the biggest, best financed, best organised, and the most aggressive religious revival since the crusades.' We are informed, says the paper, that "under the name of the "Inter church world movement of America 19,500,000 Protestants of 30 denominations have united their energies and mapped out a definite programme at the end of which period, it is said among other things that the world itself will be on the road to evangalisation."

"In its business-like methods its proposed expenditure, its co-operation in ideals and co-ordination in the details of the immense work it has undertaken, 'the Inter-church world movement' challenges comparison with other huge commercial combinations like the "standard oil" which have sprung up during the last 50 years in that country, and it might be called a 'Religious Trust'. From the charges of America the Inter-church world movement expects to recruit 100,000 religious workers and 'the revised budget' is estimated at £26,000, 000.'

3. Owing to the subtle workings of the western materialistic civilisation, and as a result of the widespread, costly, denationalising western education

imparted during the last 50 years, the Indian nation has almost been deprived of its life-sustaining power and spiritual strength. It has now reached a state of pitiable poverty, both material and spiritual. In this awful poverty-stricken condition, there is indeed room for despair, especially when the nation will have, in the near future, to try its spiritual strength with the materially powerful, young and resourceful 'Christian Inter-church world movement' of America. There is no doubt of the fact that "Hinduism" is the boundless spiritual ocean into which all the rivers of life must ultimately empty out their contents.

4. Let us grant that christianity is one of the biggest rivers of life as evidenced by Henry Drammond's "Natural Law in the Spiritual World." The synthetic study of the 108 Upanishads alone will divulge the secrets of all the variously worded Religions of Humanity. The introspective, silent, meditative and observant Brahmana saint alone knows such secrets, as well as the strongest and the weakest points of christianity and churchianity.

5. Did not Sankara, the spiritual giant of his time, by his bold commentaries enable the Indian nation to absorb later Buddhism into the body of Hinduism? Before the year 1856 A. D., an unassuming and saintly Brahmana of the Tinnevelly District, in Southern India, had completed "the literary and spiritual portion" of the Indian National regeneration work assigned to him him by a Merciful Providence. He entrusted his unpublished literature in 1892 to a disciple born of parents having the necessary hereditary requirements for the purpose of gradually and silently spreading his teachings.

The disciple's work was going on briskly for some years until 1901, without obstruction. In that year this Acharya passed out of this mundane existence, leaving his disciples and followers, interested in this Vidya Dharma Kainkarya, to carry on the future Dharma Prachara work of his Bharadvaj Asram through the 'Bharati Math' and the 'Kainkarya Mandal.'

6. The followers of Sri Sankaracharya were, in the long run, able to correct the mistakes of the then blind and presumptuous followers of Buddha, the prince of compassion. Even so will the followers of Srimad Appaya Dikshit Acharya be able, in the long run, to correct the mistakes of the present-day presumptuous followers of Jesus Christ, the prince of peace.

7. The spiritual methods of the East and the materialistic methods of the West will never agree. The struggle is now between these two methods, and although our proud-hearted Western brethren will not at present accept the fact that the spiritual methods of the East will ultimately prevail, we the followers of the Vedic Dharma and the disciples of Appayacharya, the latest South Indian Bhashyakara, do believe that christianity, which is purely a religion of Eastern origin, will ultimately be Hinduised in spite of western Religious Trusts and Combines.

8. Persons interested in the peoples' common weal, which includes the individual's welfare, are invited to join this Indigenous Educational and Dharmik service, and to lend their active sympathy and co-operation, for carrying out the work of the Vedic Academy and Mission through its Kainkarya mandal, with a view to enable the

Indian Nation to continue as such, and to rise in the scale of nations by strengthening its spiritual life for the purpose of achieving in the long run, the spiritual conquest of the world, for which alone it has been existing for untold ages, and will certainly continue so to exist for all eternity.

IX. Those who appreciate the usefulness and the far-reaching influences, national and international, of this unique movement (intended for the revival of the educational and dharmik glory of this land of saints and sages, mainly through popular efforts which alone will be effective in these democratic days) may start a small 'Vidya Mandir' with a reading room attached thereto, in a public place where all members (of a particular community in whose interests the institution is opened) can conveniently meet, exchange their ideas, and have useful talks on any one or more of the items and links noted above.

X. On the invitation of the secretary of an autonomous Branch of the Vedic Academy and Mission, the Literary Secretary or some other competent member of the 'Kainkarya mandal' will visit it and give its members the necessary advice, instructions and help for promoting the interests of their common good, provided they make suitable arrangements for his travelling expenses, and visit or short stay, as the case may be.

XI. No prejudices pertaining to race, class or creed, will be maintained or tolerated in any of the Branches. The immediate surroundings of a Branch must be neat and scrupulously clean. The members must be insistent on daily baths, once at least and that preferably before sunrise, and they must also use plain and clean clothing.

2. They are expected to seek and study the rudiments and scientific principles underlying the synthetic and universally appicable Hindu Religious Philosophy which is the birthright and common property of mankind, and which is clearly taught in the *Paroksha and aparoksha Prasthana traya Bhashyas* of Appaya Dikshit Acharya, the latest Vedanta Bhashyakara of Southern India. This synthetic Hindu Religious philosophy is now being silently propagated by the disciples, and followers of this Acharya, through their Academy, Mission, Samaj, and Mandal.

3. The members of a Branch should promote 'simple living' and 'high thinking' which alone mark out the regenerate men from the ordinary run of humanity. Those members, who are not accustomed to Vegetarianism and Temperance, should practise them as far as possible for their own benefit.

4. All members of the samaj must get themselves trained in Sankhya-Yoga, with a view to get gradual control over their senses for the purpose of developing that introspection which is the most valuable legacy of the ancient Rishis to Humanity, and for cultivating higher spiritual intuitions according to the synthetic philosophy of the 108 Upanishads, if they care for spiritual strength which alone can make them healthy, wealthy and wise, in order to be able to successfully cope with the modern struggle for economic and spiritual existence, introduced into India by the onrushing, luxury-loving, poverty-breeding, materialistic civilisation of the West promoted by the descendants of Virochana who are, for the time being, victorious in Bharata Varsha.

XII. It is enough if a few members of a village Branch start their modest work with a small Vidya Mandir and reading room located in a common place, with a few select books and a vernacular periodical. They may deposit their own subscriptions and donations to their Branch in any Savings Bank and go on adding to the same, the voluntary contributions of their sympathetic village friends, in cash or kind.

XIII. They must try and follow the above instructions and also train up the primary grade students under their charge in those exemplary good habits that go to develop their character and culture, for, they are expected to become the typical future citizens and accomplished Sankhya-Yogins.

2. Sankhya alone is mere theory without practice. Sankhya-Yoga is the harmonious combination of theory and practice. Sankhya-Yoga does not encourage Sanyasa. 'Sankhya-Yoga Dipika' 'Upanishadartha Prakasika' and other series of periodical publications will be issued for the benefit and guidance of the members of the Sankha-Yoga Samaj as soon as preliminary arrangments are completed.

XIV. Every Branch must be located in such a common and convenient corner of the village or in a separate compound close by, as will be easily accessible to all members of the particular community to which it belongs, and must also be free from all external disturbances of any kind as far as possible. It must virtually be the Temple of knowledge where any member of any commu-

nity could come to learn or teach with the greatest freedom and the least inconvenience.

XV. The possibilities and the feasibilities of this unique scheme of (an all-round, comparatively more efficacious, and the least expensive) Educational and Dharmic training are discused at some length in " Our Indigenous system of education published" by the Vedic Mission Home, Madras, in 1916, and in the "Vedic Academy Series No. 10" printed at the Kanarese Mission Press, Mangalore, in September 1920; and also very ably handled, in all their bearings by Babu. P. N. Bose B. Sc. (Lond.) of Ranchi, in his valuable literary contributions and publications.

XVI. Any teacher trained in the proposed 'Sankhyayoga Kalasala' or Training college for five years and certified to by the Rector of the Vedic Academy, as competent to teach in any Autonomous Branch of the Vedic Academy and Mission, will be able to give instructions to an average secondary grade student, in the rudiments of those 14 items that are marked with an asterisk in the foregoing clasification (into Items and Links) namely items *d*, *e*, *g* and *h* of the first link, item *c* of the second link; items *a* to *f* of the third link; and items *c* to *e* of the foarth link.

2. Without thorough organisation and complete cooperation among the members, and without sufficient funds and facilities, the 'Kainkarya Mandal' cannot hope to start and maintain a regular kalasala for the purpose.

3. If in each locality a few earnest and sincere members of the Samaj will exert themselves a little for doing this indispensable good work, then " B..arati "

or "Mother India" the personification of 'Brahma Vidya' will shine in her prestine glory and thereby bless all the nations of the earth, and make them peaceful and happy.

XVII. A letter indirectly referring to the same subject was written by the "Founder of the Vedic Academy and Mission" to the Editor of the "Madras Mail" on the 15th of September 1920. It was published in that paper on the 17th of September 1920. It is reproduced here-under for the reader's reference in this connection.

Sabarmati Ashrama and Non Co-operation

Sir,

In your evening issue of Monday the 13th instant, under the column "Letters to the Editor," you have published one of the most important communications I mean the one entitled "Mr. Gandhi and Bhagavad Gita". Kindly allow me to freely express my views on this subject. What Mahatama Gandhi's resolution on non-co-operation has done is this: It has undone or is shortly going to undo Mahatma Gandhi's enviable good work at his "Sabarmati Satyagrah Asrama" which, if extended to all parts of India, can do useful work in the matter of that co-operation which is now needed. If divested of actual participation by its members in practical politics, the Sabarmati Asrama (and its Branches, if such be opened all over the country) will materially help the Government and the people in securing full self-Govement for India, even much earlier than the time contemplated by the Montford Scheme.

The majority of mankind are indeed attached to wordly karma and it is through karma yoga (or Sankhya-

yoga as I would put it) practised in daily life that they can purge out the dose of their original sin or to destroy or annihilate the *vasana* according to Hindu Religious philosophy. We are interested in such good work of the Sabarmati Asrama. Will not Mahatma Gandhi at least see that his asrama work does not suffer in quality or quantity by his undue personal interest in the non co-operation resolution ? If he is willing to entrust the future good work of his Asrama to those of us who hold the above views, there are some here to take it up.

The practice of Mahatma Gandhi's principle (of Sabarmati Asrama) cannot be said to be intended for Jnana Yogins who seek for liberation, unless Bhagavad Gita itself is grossly misunderstood. Hindus are taught by their Scriptures to become Grihasta Jivanmuktas attached to the family, children and a thousand other ties that make life sweet and attractive. That this is a fact is proved by the voluminous writings of Appayacharya the latest Vedanta Bhashyakara of Southern India whose representative is now silently working (and has the ambition) to spread this Acharya's synthetic Veda-Vedanta teachings throughout the world although he (the said representative) has been severely left alone during the last 20 years by those politicians who are not interested in this most important preliminary religious and sociological work for the ultimate attainment of swaraj or self-government.

A servant of God in Humanity.

VEDIC ACADEMY AND MISSION

EDUCATIONAL AND RELIGIOUS SERVICE

Vedic Academy includes *the Bharadvaj-Asrama Gayatri-Mandir, and Sankhya-Yogi Math*—three model institutions of the Indian School of Antiquity, respectively intended for the benefit of students, householders, and devotees.

The *Asrama* will encourage and promote indigenous elementary and higher education, and revive the ancient *Brahmacharya* system through its *Vidyarthi Geha*, *Upadhyaya-Pathasala*, Gurukula, and the *Sankhya yoga Kalasala*. These institutions are indispensable for the revival of national greatness and prosperity, and also for the spiritual benefit of the world.

The *Mandir* will give the householder sufficient opportunities to live, and by his example induce others to live, the ideal life ; to make the necessary preparations for the next higher stage in which he is required to devote the rest of his life (as a Sankha-Yogin or ideal devotee) to the service of God in humanity ; and to impart higher education to the senior students of the Academy, both by precept and example.

"Gayatri Mandir" and "Pranava Temple" will be dedicated to the worship of the One God (Chidrupa Brahman) revealed by the Vedas and the Vedantas that teach us how to praise Him, and pray to, and medicate on Him. They will be after the models suggested by Srimad Appaya Dikshit acharya and Swami Vivekananda, and will be unsectarian and open to all who believe aud follow the spirit of the Vedas and Vedantas.

The *Math* (the retreat of the ideal devotee) will allow him the necessary convenience for living the Sankhya-

Yogin's life and for working for the material and spiritual welfare of others through the Asrama and its Vidya-Dharma kainkarya or Educational and religious service.

Sanyasa is not recommended by this Academy for reasons mentioned in the " Gayatri Rahasya, " Yogasara " and other synthetic commentaries, on the 108 *Upanishads* of Appayacharya, the latest *Vedanta Bhashyakara*.

The Bharati Vidya Mandir and Vidyarthi Geha are intended to give free board and lodging, when funds permit, to the teachers, Vidyarthis, honorary workers, and others connected with this Vidya-Dharma-Kainkarya, in order to enable them to devote their full time and attention to their allotted work.

Full particulars regarding our " Dharma-Prachara Kainkarya " or Mission work will be found in the first four parts of " Vedic Lore " in Nos. 1 to 8 of the Vedic Academy series and in No. 9, Sadharna Dharma series.

Vedic Academy and its auxiliary institutions are maintained by voluntary contributions from members and Sympathisers.

Persons paying Rupees Fifty, in a lump, will become life-members of the Vedic Mission. Persons paying Rs. 100, in a lump, will become life-members of the Academy and Mission. Persons paying not less than Rs. 500 in a lump will become Patrons of the Academy and Mission.

Ordinary Members of the Academy should pay an annual subscription of Rupees Four each. This amount may be paid in instalments of One Rupee per quarter. The year of the Academy begins on the first of April. Ordinary Membership will cease in case of default of payment of the quarterly dues before the end of that quarter.

Persons above the age of 18 years, irrespective of caste, color, sex or creed, will be admitted as Associates of the Academy on payment of an annual subscription of Rupees Two each. This may be paid in instalments of Eight Annas per quarter. Their associateship will cease in case of default of payment of any quarterly subscription before the end of that quarter.

The Academy is now arranging to open the *Vidyarthi Geha* and to issue the Tamil edition of the Upanishadartha series in parts. Subscriptions from members and Associates will be utilised for that purpose.

Students that have received some kind of higher education in English, Sanskrit or Vernaculars, will be admitted into the Vidyarthi Geha as Stipendiary Scholars on their undertaking to study in the Vedic Academy for 5 years at least and, after their training and studies are completed, to work under it for a period of at least 5 years, for the spread of free elementary and higher education among the masses on indigeneous lines. The applicant must be recommended by two respectable local gentlemen. The students will be given monthly stipends for their maintenance in the Vidyarthi Geha.

Persons interested in the spread of free elementary and higher education as well as the all-important Upanishadic knowledge, among the masses, are requested to contribute their mite to the Vedic Academy and Mission through Miss E. C. Allison, Secretary Vedic Mission. P. O., Adyar, Madras.

FORM I.

To The Manager,

VEDIC ACADEMY

Dear Sir,

I am interested in your *Asrama* or Academy, and I wish to be

I herewith send you the sum of Rupees

Yours truly,

Name and full address

Place

Date

Signature.

FORM II.

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TO THE VEDIC ACADEMY

Contributor's Name and Address	Subscription to the Publication Fund	Subscription to the Education Fund	Subscription to the Religious Fund	Subscription to the Litarary Fund	Donation to the General Fund.

Place

Date

Signature.

FORM III.

Please enrol me as a regular subscriber to the periodical publications of the Vedic Academy, and send intimation of the same when ready.

Name

Address

Date

Signature.

To The Manager,

VEDIC ACADEMY.

ERRATA

(No diacritical signs were available for Sanskrit words. Marks of long vowels too were not completely and throughout available.)

Page	Line	Instead of	Read
12	19	of	or
31	22	touch	teach
31	26	volid	valid
33	11	of "	of " the
33	13	to its	of its
39	20	wil	will
48	11	school	school of
55	28	Math, repre-	Math,

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DEMOCRATIC HINDUISM

APPENDICES I-VII

DEMOCRATIC HINDUISM

APPENDIX I

Chidrupa Brahmavada

OR THE "RELIGION OF POWER"

Based on the 108 *Upanishads expounded by Srimad Appaya Dikshit Acharya the greatest Sankhya-yogin and the latest Vedanta-Bhashya-kara of Southern India*

In the following Ten Verses entitled

"SANKHYA-YOGA DASAKA"

धियस्समस्ता अपि यः प्रचोदयात्
 देवस्य सूर्यस्य वरेण्यमद्वयम् ।
तद्भर्ग एकान्तरसात्मकं महत्
 वेदान्तसिद्धं स्वतयैव धीमहि ॥ १ ॥
वरेण्यं सवितुर्भर्गस्तद्देवस्यात्र धीमहि ।
प्रचोदयाद्धियो योनस्सर्वगं ब्रह्म निर्गुणम् ॥ २ ॥
ब्रह्मांशभूतः कूटस्थो बिंबो दर्पणवन्मतिः ।
तद्गतः प्रतिबिंबस्तु जीव इत्युच्यते बुधैः ॥ ३ ॥
मत्या ब्रह्मण्याभिध्याते बिंबस्संयोज्यते यदा ।
जीवन्मुक्त इति ख्यातो मतिमांत्सांख्य योगवान् ॥ ४ ॥
यः कूटस्थो हृदाकाशो नोऽस्माकं प्राणिनां धियः ।
प्रचोदयात् क्रियास्वेवं प्रेरयत्युचितासुवै ॥ ५ ॥

तद्भर्गो ज्योतिषां ज्योतिः ध्यायाम इति धीमहि ।
सवितुर्मण्डलेशस्य तद्देवस्याप्युमापतेः ॥ ६ ॥
वरेण्यं वरणीयं वा श्रेष्ठं सर्वगतं परम् ।
कूटस्थव्यापकत्वाय ह्यनन्तराविशेषणम् ॥ ७ ॥
यस्येक्षणादितदभूत्समस्तम्
स आदि नारायण एक एव
अन्तेवशिष्टोभिहितस्तथापि
तल्लक्षितं ब्रह्म तदेवशिष्टम् ॥ ८ ॥
सर्वे च जीवा यदवाप्यमुक्ताः
कर्मादि योगान्त समस्तहीनाः ।
नारायणस्यैव निमेषकाले
तत्प्राप्यधन्यस्त्विह सांख्ययोगी ॥ ९ ॥
सद्योमुक्तीच्छुरादौ गुरुवरमुपलभ्यात्र साक्षात्कृतात्मा
जीवन्मुक्तोऽभवन्नप्यथ निजहृदयग्रन्थिसूक्ष्मादि सत्वात् ।
तच्छेदायप्रयत्नान् प्रबलतरसमाध्यात्मकानेव कृत्वा
तल्लब्ध्वा ब्रह्मशान्तश्चरतु भुविजगद्रक्षणायैव साधुः ॥ १० ॥

Chidrupa-Brahma-vada according to "*Sankhya-yoga*" or *Anubhav-advaita* is the "Religion of Power" as opposed to *Arupa-Brahma-Vada* (*i.e.*, rigorous monism or Absolutism or *Kevaladvaitam*) which is the religion devoid of power. The first stage of the "Religion of Power" taught in the foregoing verses, is what is termed "Democratic Hinduism". Chidrupa Brahma Vàda has five stages or grades—namely:

1. *Tantriki*,
2. *Pauraniki*,
3. *Smarta*,
4. *Srauta*, and
5. *Aupanishada*.

All the "world-religions" can be brought under these five grades. The chief religious and philosophic concepts of the "*Vedas*" and "Vedantas" are common to all the five grades. They are intended to suit the varying capacities and grades of intellect of the *Sadhakas*.

They may be classed under different groups that go to make up the entire range of consciousness which is divided into sixteen main states.

The first four of the aforesaid five stages may respectively be compared to the *Vaikhari*, *Madhyama*, *Pasyanti* and *Para* stages of *Vak* (or the word), the last one called " *aupanishada* "being its artha or the spirit. *Brahman*, the Infinite One, is described as the " *Upanishadartham* "

The *Tantra* literature is generally concerned with the theoretica and the practical sides of the popular religious life that is recommended to be lived by any *Sadhaka* of the average human type.

The static and the kinetic aspects of the Divine Will called Chit or superc-onsciousness pertaining to Creation, Preservation and Regeneration are dealt with in the *Agamas* called *Sakta*, *Vaishnava* and *Saiva*. These *Agamas* constitute the *Tantra* literature of India.

ACCORDING TO *Surya-Gita* : (1). If a person, that acts as it pleases him, were to follow the injunctions of the *Tantras*, then, he is said to be in the FIRST STAGE of religious-life called *Tantriki*.

(2). If he were to follow the injunctions of the *Puranas* (after discarding those of the *Tantras*) he is said to be in the SECOND STAGE of religious life called *Pauraniki*, THE NHXT HIGHER ONE.

(3). If he discard the injunctions of the *Puranas* too, and act according to the teachings of the *Smritis*, he is said to be in the THIRD STAGE of religious life called *Smarta* which is HIGHER THAN THE SECOND;

(4). Discarding the injunctions of the *Smritis* too, if he were to act according to those of the *Srutis*, he is said to be in the FOURTH STAGE of religious life called *Srauta* which is HIGHER THAN THE THIRD.

(5). Discardng also the *Srauta* injunctions, if he were to follow those of the *Upanishads*, he is said to be in the FIFTH OR THE LAST STAGE which is the HIGHEST GRADE of religious life.

But while discarding as aforesaid, he must, if he be an aspirant for freedom from the thraldom of matter, follow such of those injunctions of the previous authorities as agree with those of the next higher one or with those of the last.

Scriptures generally deal with knowledge (*Jnana*), meditation (*upasana*), or action (*Karma*). A sàdhaka's freedom of action is always restricted. It must be in conformity with the traditions of his family, with the conventions of his community and with the c m_ mon laws ot his country. But in matters of knowledge and medita_

tion (or *Sankhya* and *yoga*) he is allowed every freedom as detailed in the above quotations from *Surya-Gita*.

In this connection it must be noted by the reader that *the current interpretations* of *Puranas* and *Itihasas as affording materials for history and geography* are entirely misleading and erroneous; and are not at all in harmony wth the general Principles of ethics, Psychology, and Philosophy that they are intended to teach and that are briefly dealt with in this booklet. The reader is therefore referred to the "Permanent History of Bharata Varsha" for the canons of correct interpretation.

As in the *aupanishada* stage (with which Sankhya-yoga is mainly concerned) the *Sadhaka*, if he be an aspirant for liberation, is ordained to follow such of the injunctions of the previous authorities as are not opposed to those of the *Upanishads*, it will be profitable, for the reader to know what important religious and philosophic principles are common to the *Agamas* (*or Tantras*), and the *Upanishads*.

Among the Oriental Scholars Prof. Max Muller is one of a few Western savants who appear to have tried their best to read and correctly understand the spirit of the cardinal doctrines of *Vedanta*, although the western Oriental Research-work began with Sir William Jones (see extracts from the writings of Prof. Max Muller in Vedic Lore Part I). But Sir John Woodroffe seems to be the only Western scholar and Judge that has tried his best to carefully study and correctly comprehend that portion of the Agama literature which pertains to *Sakti* or the Kinetic aspect of Brahman, the Infinite.

He who is initiated into the art (religion being the art of arts) of DEVELOPING, CONSERVING, CONTROLLING, MANIPULATING, and UTILISING for common good, THIS SAKTI (Bharati) which is the creative aspect, latent in each of us and in every atom of the universe, is called a *Brahmana*. He is called a *Vaishnava* when he worships that *sakti* in its preservative aspect, and a *Saiva* when he worships the same in its regenerative aspect. All regenerates (*i,e.*, the twice born ones) are really Saktas. In the Bible this *sakti* is referred to as the "Holy Spirit" or "Divine Grace." To have the Baptism of the Holy spirit or Holy Ghost is to have *Saktipata*. These are a few necessary hints to enable the reader to understand the thoughts contained in the following EXTRACTS culled from Chapters X and XII of the essays entitled "Is India Civilised?" by Sir John Woodroffe,

a learned scholar and competent Judge, in whose own words I should perfer to state the general principles—as stated by him—(from Chapter X), with his noteworthy conclusions (from Chapter XII). The extracts from Chapter X contain the chief religious and philosophic concepts that are common to THE AFORESAID FIVE STAGES OF RELIGIOUS LIFE current among the people of *India—in some* form or other.

EXTRACTS FROM CHAPTER X.

1. *Brahmanism* which is to-day in India the most important branch of the *Bharata Dharma* is based on *Veda* and is sub-divided into several sects who interpret the *Vaidic* texts in differing ways, worship God under particular aspects, and whose rituals in some respects vary.

2. There are, as I have often elsewhere pointed out, matters of substantial agreement; nevertheless there are others of difference such as (for example) the identity or otherwise of the individual and supreme Spirit, with consequential differences as to the nature of the state of liberation (*Moksha*). Some of these differences hardly affect the question here discussed but there are others of importance in this matter, in so far as, whilst all forms of Hindu belief provide an answer to the criticisms which have been made against them, it may be contended (as I do), the form I here shortly describe meets them more strongly and effectively than others.

3. India has appreciated, as one of her people has said, the "dignity of objective facts" and daily sensuous experience. She would have been very silly if she had not done so; nor do such facts allow themselves to be ignored. But experience is not limited, according to Indian notions, to sense experience. There is spiritual experience which is recorded in the Veda and *which has been attained in varying degree by the spiritually wise.* This as authority (*sabda Pramana*) is the proof of super-sensible (*Atindriya*) truths.

4. These truths, though not attainable by the reason alone, are not inconsistent with it. For as man is made of a piece, what is irrational cannot be spiritually true. No country has placed greater reliance on reason than India has done. "A reasonable saying should be accepted even from a boy."

5. *Tantras* of the *Sakta agama,* accepting and based on the

Vedantic texts, teach the identity of the individual (*Jivatman**) and Supreme Spirit (*Paramatman*); and proclaim that "All this (the world) is verily *Brahman*," though in a different manner from those who hold that the universe is *Maya* in the sense in which that term is used in the transcendental (*Paramarthika*) section of *Sankaracharya's* interpretation of Vedanta.

6. I have explained this and other technicalities elsewhere. Here I very shortly deal with the matter from its practical aspect as constituting the principles on which Indian civilisation is based. For that civilisation has a religious basis, vises a spiritual aim and organises Society so that this end may be attained. For this reason it is necessary to enquire into matters which may seen alien to the subject to an English reader. Indian thought always touches the root of things.

7. According to *Sakta* teaching, the universe is a manifestation of the Power (*Sakti*) of the supreme consciousness or SELF which is theologically called *Siva* "the good and auspicious" or God, who in his aspect of manifestation of Power is known as the Great *Devi*, or Divine Mother of all. The two are one.

8. Consciousness (*Saktiman*) and its power are one. They are twin aspects of the One: *Siva* being the static changeless aspect of Spirit or Consciousness and *Sakti* being the kinetic or changing aspect of consciousness, in which it veils and negates Its infinity into finite forms.

9. For creation is the negation (*Nishedha Vyapara rupa Saktih*) or limitation of the Infinite All (*Purna*). The Infinite Consciousness thus FINITISES itself. *He and Her*, or *Consciousness and Its Power*, as transcendentally resting in themselves, (*Svarupa visranti*) ARE THE PERFECT OR IDEAL UNIVERSE, the formless state of supremely blissful Love (*Niratisaya premaspadatvam, anandatvam*) in which the SELF experiences its SELF (in whom the whole universe is) as PURE CONSCIOUSNESS.

10. Consciousness manifests through its Power, that is, It presents Itself to itself as the limited universe. This manifestation is due to the ripening in consciousness of the sub-conscious impressions (Samskàra) left by past experiences and which evolve into mind and matter of present worldly experience. This is the imperfect and

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* Here "Jivatman" refers to Pratyagatman, the kutas the Sankhya-yoga School. ED., D. H.

finite universe of forms in which *Siva*, without loss of His own natural and changeless Beatitude, ENJOYS AND SUFFERS as man and all other sentient beings.

11 God, though of His own nature blissful, yet *as* and *through* man suffers and enjoys. Consciousness or Spirit involves Itself in matter and then gradually evolves Itself therefrom

12. This process is the evolution of forms through plant, animal and human bodies, which in greater and greater degree admit of the manifestation of Consciousness or the immanent *Siva*.

13. The difference between man and animal is not of kind but degree. But with man entrance is made into the world of conscious morality. Siva is thus the Soul of the World and the world is Himself as Power (*Sakti*).

14. Man who is spirit, mind and body is divine. He is divine not only as spirit but as mind and body. For these are divine power, there being none other.

15. Man is a "little Brahma Spheroid" (*Kshudra brahmanda*) that is, microcosm. Everything which is outside is within him.

16. As the *Visvasaratantra* says: "What is here is there. What is not here is nowhere" (*yadihasti tadanyatra Yannehasti natat Kvachit*). There is no need to throw one's eyes into the heavens to find God or Siva. Man as spirit is God. Man as mind and body is the Power (Sakti) of God. Man is thus God and his Power. As God's Power man and the universe are real. The world is real though it changes and does not last for ever. The World is the experience of Siva in the form of all beings and His experience is never unreal.

17. Effort is real. Effort is possible because man is the free master of his destiny. There is no fatalism. Man has made himself what he is, and he will be what he now makes himself. What is to be the manner of his striving? It must be according to morality (*Dharma*) with a view to make good karma and with the consciousness (in the highest) that the man is one with the Active Spirit in its form as the universe.

18. To those who have this outlook (*virabhava*) on life, every physical function and thought is a religious rite (*Yajna*). Every being or thing is the great Mother in that form. Whilst life should be lived with simplicity and restraint, there is no need of asceticism, though those who really wish for it may adopt it.

19. Thus, whilst in some forms of ritual there is fasting before worship, it is said and that *Sri Kalika* is angry with those who thus worship her. " For if *Siva* and *Jiva* are one, why give pain to *Jiva* ?" There is no need to renounce anything except ill-thinking and ill-doing which bring ill-fruit. For what can man renounce when all things and beings are seen to be the Mother ?

20. To renounce them with such consciousness is to renounce Her. To cherish wife and children, to feel for and help fellow-man, to serve one's country or race is to serve and worship Her. The service of them is service of the Self.

21. What is the end of effort ? Full self-realisation as spirit vehicled by mind and matter so that man is truly in conformity and harmony with the active immanent *Siva* and the developing world-process ; and then the realisation of man's final end in unity with the formless and transcendent Spirit thus gaining final liberation from the world of forms.

22. True progress is the gradual release of spirit from the bondage in which it has been seemingly involved. True civilization is the organization of society, so that the individual man and his community may attain his and its immediate and final end that is enjoyment and liberation (*Bhukti* and *Mukti*). For the general good was the object of the Indian Social organisation. AND THE COMMUNITY HAS GOVERNED ITSELF.

23. There is in this doctrine itself no depressing Pessimism for Ananda or Bliss is seen in all ; there is no asceticism for those who feel no call therefor, since the doctrine is one of enjoyment (Bhoga).

24. There is no Fatalism or lack of will, for man is known to be master of his destiny and alone responsible for his past and future. It cannot be charged with being " Anti-social " for life is fully lived in the world in the knowledge that man and his fellows and all beings are kindred expressions of the one Mother-Self. No grander and all-inclusive doctrine has been taught.

EXTRACTS FROM CHAPTER XII.

1. India is now approaching the most momentous EPOCH in its history. To answer the question why this is so would lead me into the subject of practical politics which I do not here discuss. The country will also be subject to the play of monster economic forces.

Already and for sometime past Indian Markets have been in increasing degree linked up with those of the West, with results to Her poor already showing themselves. For the first time in Her history She will be thrown into the World-vortex, political, economic, cultural, and social from which her past form of Government has (I believe providentially) preserved Her. Will She have the strength to keep Her feet in it; I hope She may. The next question is, will She keep Her feet and remain Indian; that is, will She preserve the essentials of Her grand civilisation. Again that is my hope. But if so, it will be because She has had the will and the strength to guard and uphold Her Indian Self.

2. Our Western civilisation is a great Eater. We consume. What is called a "higher standard of life" has hitherto meant with us that we consume more and more. Industrialism instead of satisfying, has increased our Western needs. "We want more wants" and if our own store has not satisfied, then we have gone to that of others. It has been well said by Mr. Lawrence Housman that "in the pursuit of wealth every country had become in more or less degree non-self-supporting from within, dependant on power to control or to influence favourably to its own interests outside conditions. And the more it was dependant for its prosperity or for its sufficiency or supply from without instead of from within, the more it was involved in the larger international struggle for existence which has ended in the bloodiest and most devastating war known to human history;" the final accounts of which, I may add, have yet to be rendered.

3. India must then be on Her guard to preserve Herself unless She is content to be assimilated to others and to thus lose Her RACIAL SOUL. Where can she gain strength to save Herself as Herself except from HER OWN CULTURAL INHERITANCE? THE UNIVERSAL ASSERTION AND ADOPTION BY ALL PEOPLES OF THE NOBLE AND ESSENTIAL PRINCIPLES OF HER SPIRITUAL CIVILISATION WOULD LEAD TO A WORLD-PEACE.

4. The East has been the home of all the greatest spiritual teachers. India has taught that the Universe is in its ultimate ground Spirit; that what is material is the expression of the Eternal Spirit in time and space; that Man is essentially either that self-same Spirit, or a part of, or akin to it; that the Universe is goverened by a Just Law which is the very nature of its true expression; that all Life is sacred; that Morality is the law of humanity, which is the master of

its destiny and reaps only what it has sown ; that the Universe has a moral purpose—and that the Social Structure must be so orderd as to subserve it ; and many another sublime truth WHICH IS THE WARRANT OF HER HIGH CIVILISATION WHICH MAY YET BEAR FRUIT NO ONLY IN INDIA—BUT THROUGHOUT THE WORLD, THUS JUSTIFYING HER CLAIM TO BE THE *Karmabhumi*.

5. Every man and every race can only continue to truly live by being himself, by being itself, otherwise he and it are nothing. BUT THIS RACE WILL NOT PERISH IF IT CONTINUES TO WORSHIP THE MOTHER-POWER GREATER THAN THE GREATEST, MANIFEST IN THE LITTLEST, SEEN IN SAKTA WORSHIP NOT AS AN IMAGE OF SORROW, BUT JOYOUS CROWNED WITH RUDDY FLASHING GEMS, CLAD IN RED RAIMENT (*Lauhityam etasya sarvasya Vimarsa*) MORE EFFULGENT THAN MILLIONS OF RISING SUNS, WITH ONE HAND GRANTING ALL BLESSINGS AND WITH THE OTHER DISPELLING ALL FEARS. Hinduism has deeply perceived that fear is an essential mark of the animal and of the animal (Pasu) in man. The fearless win all woldly enterprises and fearlessness is also the sign of the illuminate knower.

6. In any case India must in order to live be faithful to Herself as each must be faithful to himsef. As the Indian scripture says, " The greatest religion is Truth,"which means all honesties. According to the natural scheme of things each, whether " orthodox," or " reformer," must act as he sincerely believes for the benefit of his country. None are doing wrongly who act according to their conscience and Judgment, sincerely thought out and held.

7. All honest endeavour works for the world-ends of *Isvara*, the World-Lord, whatever be the difference in aims and means. Sincerity may be a link to bind all.

8. None have the right to forsake their duty as they sincerely conceive it to be, because they may fancy that what they work for will not happen. How can they know this with certainty ? And even if they would, it is the design of *Iswara* that what He wills to be shall only come about, after every obstacle thereto has been surmounted. For these obstacles are part of His wisdom. NEVER SHOULD WE THINK OF FAILURE. THOSE WHO DO HAVE ALREADY BEGUN TO FAIL.

9. But if we look at things largely, we shall know that to fail is nothing if we have striven to succeed : that effort and its result limited though it be, is achievement.

10. We are all (though free) in the service of the World-purpose, the organised expression in time, space and matter of the undying spiritual self. Reverence, therefore, to the highest self by whatsoever name man may call It—a Self which is both inmanent in the universe of forms which are Its Power and yet formlessly transcends it.

11 But there are some in this country who, in this period of transition and scepticism due to foreign influence, believe in none of such things and who are as materialist, though often less usefully so, than any Western. Modern Western civilisation great though in several respects it be, is, in so far as it is divorced from religion, poison for Eastern peoples. Such persons in fact think that India has suffered through its religion. She would, they think, have "got on" better without it. Such have learnt nothing from present events which, like a flash of lightning, make clear the dangers amidst which men have walked in darkness. If, notwithstanding warning, those who have hithero been the custodians of these great traditions neglect or reject them, they will themselves perish and will deserve to perish or they will suffer a worse lot, namely a lasting deprivation of the high place in the world which the greatness of their forbears had sought to make for them. They may just exist, but as what and how?

12. The chief religious and philosophic concepts of India are in their essentials imperishable.

Those who have ears to hear, let them hear.
Those who have eyes to see, let them see.

APPENDIX II

Goal of Sankhya-yoga.

SELF REALISATION AND ENJOYMENT OF DIVINE BLISS WHILE LIVING.

"ANUBHUTI DASAKA".

आदौ कूटस्थमात्मानं पुरुषेणैव योजयेत्
देवदत्तोपमां स्मृत्वा षण्मुख्याख्यकमुद्रया ॥ १ ॥
मायाविश्वविराड्विक्षेपाख्यहेयचतुष्टयम् ।
द्वैतवृत्यात्मसंग्राह्य द्वयं नश्यंति षट्परम् ॥ २ ॥
जाग्रन्मयविकारांश्च एको रुद्धस्ततो बहिः ।
षण्मुखी मोचनादेत्य भतिभर्जितबीजवत् ॥ ३ ॥
दृश्यानुविद्धादैक्येथ प्रकृतिप्रत्यगात्मनोः ।
अहं तैजससूत्रात्मविक्षेपपुरुषात्मकम् ॥ ४ ॥
साक्षिवृत्तिः प्रत्यगात्माप्यथ नश्यन्ति सप्त च ।
स्वप्न एकोवरुद्धोस्ति बहिः पूर्ववदाश्रिते ॥ ५ ॥
परब्रह्म परात्मैक्य योजनाद्ध्यानतस्ततः ।
महत् प्राज्ञाख्यजीवान्तर्याम्यावृति कृतीरिताः ॥ ६ ॥
अखण्डवृत्तिपरमौ सप्त नश्यन्ति सर्वथा ।
सुप्त्यंश एकः शिष्टोत्र पूर्ववच्च ततःपरम् ॥ ७ ॥
केवलात्मपरैक्येतु कृते मुख्यसमाधितः ।
अव्यक्तं ब्रह्मशक्तिश्च ब्रह्म ब्रह्मा च पञ्चकाः ॥ ८ ॥
केवलश्च रसो नष्टास्सप्तशिष्टास्तु पञ्च ते ।
अवस्थात्रितयं स्थूलदेहो ब्रह्माप्यरूपकम् ॥ ९ ॥
एवं वेदान्तवाक्यैः परमगुरुवचोमिश्रितैश्शोयद्धमाने ।
सर्वस्मिन्न् योगशास्त्रे सहि जयति महांस्सांख्ययोगीश्वरेशः ।
जात्या रूपेण वान्यैरधमतमचरितैश्च निन्द्योपि लोके ।
सर्वैर्ब्रह्मादिदेवैस्त्रिभिरीपकरणैःसर्वदा पूज्यतेसौ ॥१०॥

Moksha, liberation or perfect freedom, is not a state attainable only after death. It is the conscious enjoyment, in daily life, of the highest Divine Bliss, free from any taint of matter. It is really the complete freedom from the bondage of matter (which enslaves the soul). Moksha is described as *Nija-sukhanu-bhuti* which is attainable by human efforts. So says the Anubhuti Sutra: (पुरुषप्रयत्न साध्योहिमोक्षः) This human effort must be made through the path of yoga, for it is said: (सन्मार्गः योगमार्गः तदितरः पाषण्डमार्गः) Nirvana is another name for Nijasukha. The word Nirvana is misunderstood and misrepresented as being tantamount to utter annihilation. It might mean the annihilation of the last taint of matter called *vasana* which binds the soul to matter. Buddha is said to have vanquished the hosts of Màra. Mahàdeva is said to have burnt Kàma (Mara) to ashes. These stories illustrate the Psycho-theistic doctrine that all the material taints of the mind must be first of all completely removed, so that Divine bliss or Nijasukha may be enjoyed by the mind thus purified and sanctified. The process of purification is technically termed neutralisation. Most people cannot conceive of the spirit apart from matter. "Chit and Chitta" "Purusha and Prakriti." These represent "the positive and the negative," the image and the reflection. Brahman is Sanmàtra.

सन्मात्रात्केवलान्नित्यादसदादिनिवर्तकात् ।
चिच्छक्तिगर्भितादाद्यात्सुस्थिताद्वटबीजवत् ॥

According to the Mahànaràyana Upanishad this "*Sanmatra Brahman*" is said to be sàkàra and Niràkàra. Sàkàra is said to be two-fold, *viz.*, Sopàdhika-sàkàra and Nirupàdhika-sàkara. Of these two, the first (sopàdhika) is saguna, and the second (Nirupàdhika)) is Nirguna. Nirupàdhika-sàkàra is also two-fold, *viz.*, Nitya-sàkàra and Mukta-sàkàra; of these two, the first (Nitya-sàkàra) is capable of being realised by means of Paroksha Jnàna (*i.e.*, it can be grasped intellectually); and the second (Mukta-sàkàra) is called *Aparokshanubhava svarupam.* Niràkàra will remain "the unknowable and the unknown" until the stage of "Sankya-yogi-varistha" is reached.

The aforesaid Principles, Sàkàra etc., can be better understood with the help of the following diagram:—

BRAHMAN (THE INFINITE EXISTENCE

- Sakara
  - *Sopadhika Sakara* Called Saguna (Arambhavada deals with this No. I)
  - *Nirupadhika Sakara* Called Nirguna (Parinamavada deals with this No. II
    - *Nitya Sakara* realisable by means of Paroksha Jnana (or knowledge acquired from books)
    - *Muktasakara* is Aparokshanubhava svarupam (or that which can only be experienced in the highest Samadhis)
- *Nirakara* (or the inknowable and the unknown) called Nirgunaatita. (Vivartavada deals with this No. III)

Nitya-sakara is Prakriti-Purusha, and *Mukta-sakara is Chidrupa Brahman.* Both these Sàkàras—(two phases of Nirupàdhika-Sàkàra or Nirguna represent the same Brahman; Nitya-sàkàra denoting *Avirbhava* or spiritual evolution, and Mukta-sàkàra denoting *Tirobhava* or involution. From Sopàdhika-Sakàra proceeds the material evolution.

HINTS ON HIGHER SAMADHIS.

REFERENCE YOGASARA CHAP. VI VERSES 19-27.

I VYASHTI.		II SAMASHTI.	
A. Chit.	B. Jada.	A. Chit.	B. Jada.
1. Visva	1. Jagrat.	1. Virat.	1. Sthula Vikshepa.
2. Taijasa.	2. Svapna.	2. Sutratma.	2. Sukshma do.
3. Prajna.	3. Supti.	3. Antaryami.	3. Avarana.
4. (Turya) Kutastha.	4. (Turya) Dvaitavritti.	4. Purusha.	4. Maya.
5. Pratyagatma.	5. Sakshi. Do.	5. Prakriti.	5. Ahankara.
6. Paramatma.	6. Akhanda do.	6. Para Brahma	6. Mahat.
7. Kevalatma.	7. Akhandarasa	7. Parasakti.	7. Avyakta.
8. Arupa.	8. Sthuladeha.	8. Arupa.	8. Brahmà.

FIRST SAMADHI by means of fourth Vakya (This SELF is Brahman): Darsana with the aid of shanmukhi (see chapter XV,R.G.) unite I A. 4. Kutastha, with II A.4 Purusha.

Result: neutralisation of the following six:—

II B. 4 Màyà	II B. 1 Sthula Vikshepa
I A. 1 Visva	I B. 4 Dvaita Vritti
II A. 1 Viràt	I A. 4 Kutastha

SECOND SAMADHI by means of third vàkya (That thou art) sravana. Drisyànu-viddha. Unite I. A. 5. Pratyag with II A. 5. Prakrti.

Result: neutralisation of the following seven:—

II B. 5 Ahankàra	II A. 4 Purusha
I A. 2 Taijasa	I B. 5 sàksi Vritti.
II A. 2 Sutràtma	I A. 5 Pratyag
II B. 2 Sukshma Vikshepa	

THIRD SAMADHI by means of Second Vàkya (I am Brahman). Manana. S'abdànu-viddha. Unite I A. 6 Paramàtma with II A. 6 Parabraman (Chidrupa).

Result : neutralisation of the following seven :—

II B. 6 Mahat.
I A 3 Pràjna.
II A. 3 Antaryàmi.
II B. 3 Avarana.
II A.5. Prakriti.
I B. 6 Akhanda Vrtti.
I A. 6 Paramàtma

FOURTH SAMADHI by means of first Vàkya (knowledge is Brahman) Nididhyàsana, Nirvikalpa. Unite I A. 7 Kevalàtma with II A. 7 Parà (cicchakti Br.).

Result neutralisation of the following seven :—

II B. 7 Avyakta.
II A. 6 Brahma
II A. 7 S'akti.
I A. 8 Brahma.
II B. 8 Brahmà.
I B. 7 Akhandarasa.
I A. 7 Kevalàtma.

The remaining five that continue after the neutralisation of the above, are :—

I B. 1—Jàgrat.
I B. 2—Svapna.
I B. 3—Supti.
I B. 8—Sthuladeha.
I A. 8—Arupa Braman.

SIXTEEN MATERIAL VEHICLES OF CONSCIOUSNESS

The material Universe (Jada) which serves as the vehicle of universal consciousness (Chit), has 16 main sub-divisions—as shown below. They serve as Vehicles of the corresponding 16 Main states of consciousness.

SIXTEEN MATERIAL VEHICLES OF THE 16 STATES OF CONSCIOUSNESS ARE :

Sthula	1. All Visible forms	..Sthula.
	2. Pisàcha rupa	..Sukshma.
	3. Jatupinde Svarna renaya iva ..	..Kàrana.
	4. Panchikrita Tattva	..Turya.
Sukshma	5. Seventeen Tattvas	..Sthula.
	6. Pancha bhutàs	..Sukshma.
	7. Tanmàtras	..Karana.
	8. Vyàkritànupanchaka	..Turya.
Karana	9. Sukshma Vikshepa	..Sthula.
	10. Asatvàvarana	..Sukshma.
	11. Abhànàvarana	..Kàrana.
	12. Avidya	..Turya.
Turya	13. Ahamkàra	..Sthula.
	14. Mahat	..Sukshma.
	15. Avyakta	..Kàrana.
	16. Triguna	..Turya.

Of the aforesaid sixteen Vehicles :

Nos. 1 to 4 become neutralised by means of *Vivekadi Sadhan chatushtaya*. Result : Krama Mukti chatushtaya.

Nos. 5 to 8 become neutralised by means of *Darsanadi Sadhana chatushtaya*. Result : Jivan Mukti chatushtaya.

Nos. 9 to 12 become neutralised by Nirvikalpadi Samadhi Chatushtaya. Result : Videhamukti Chatushtaya.

No. 16 consists of three *gunas*, which together with the precedin three (Nos. 13 to 15) make up six. Of these six, the first three are neutralised by *Pratipad drishti traya*, pertaining to *Akhandakara Vritti Samskara* and the last three are neutralised by *Paurnima drishti traya* pertaining to *Akhandaikarasa Samskara*. Result : The attainment of the highest stage wherein the devotee secures perpetual enjoyment of that supreme Divine Bliss, which is infinite and eternal.

APPENDIX III

NATIONAL EDUCATION

By M. K. Gandhi.

(*Vide " Young India " Vol. III No.* 35 *Dated* 1-9-21)

So many strange things have been said about my views on national education, that it would perhaps not be out of place to formulate them before the public.

In my opinion the existing system of education is defective, apart from its association with an utterly unjust Government, in three most important matters :

(1) It is based upon foreign culture to the almost entire exclusion of indigenous culture.

(2) It ignores the culture of the heart and the hand, and confines itself simply to the head.

(3) Real eduction is impossible through a foreign medium.

Let us examine the three defects. Almost from the commencement, the text-books deal, not with things the boys and the girls have always to deal with in their homes, but things to which they are perfect strangers. It is not through the text-books, that a lad learns what is right and what is wrong in the home life. He is never taught to have any pride in his surroundings. The higher he goes, the farther he is removed from his home, so that at the end of his education he becomes estranged from his surroundings. He feels no poetry about the home life. The village scenes are all a sealed book to him. His own civilzation is presented to him as imbecile, barbarous, superstitutious and useless for all practical purposes. His education is calculated to wean him from his traditional culture. And if the mass of educated youths are not entirely denationalised, it is because the ancient culture is too deeply embedded in them to be altogether uprooted even by an education adverse to its growth. If I had my way, I would certainly destroy the majority of the present text-books and cause to be written text-books which have a bearing on and correspondence with the home life, so that a boy as he learns may react upon his immediate surroundings.

Secondly, whatever may be true of the or countries, in India at any rate where more than eighty per cent. of the population is agricultural and another ten per cent. industrial, it is a crime to make education merely literary and to unfit boys and girls for manual work in after-life. Indeed I hold that as the larger part of our time is devoted to labour for earning our bread, our children must from their infancy be taught the dignty of such labour. Our children should not be so taught as to despise labour. There is no reason, why a peasant's son after having gone to a school should become useless as he does as an agricultural labourer. It is a sad thing that our schoolboys look upon manual labour with disfavour, if not contempt. Moreover, in India, if we expect, as we must, every boy and girl of school-going age to attend public schools, we have not the means to finance education in accordance with the existing style, nor are millions of parents able to pay the fees that are at present imposed. Education to be universal must therefore be free. I fancy that even under an ideal system of government, we shall not be able to devote two thousand millon rupees which we should require for finding education for all the children of school-going age. It follows, therefore, that our children must be made to pay in *labour* partly or wholly for all the education they receive. Such universal labour to be profitable can only be (to my thinking) hand-spinning and hand weaving. But for the purposes of my proposition, it is immaterial whether we have spinning or any other form of labour, so long as it can be turned to account. Only, it will be found upon examination, that on a practical, profitable and extensive scale, there is no occupation other than the processes connected with cloth-production which can be introduced in our schools throughout India.

The introduction of manual training will serve a double purpose in a poor country like ours. It will pay for the education of our children and teach them an occupation on which they can fall back in after-life, if they choose, for earning a living. Such a system must make our children self-reliant. Nothing will demoralise the nation so much as that we should learn to despise labour.

One word only as to the education of the heart. I do not believe, that this can be imparted through books. It can only be done through the living touch of the teacher. And, who are the teachers in the primary and even secondary schools ? Are they men and women of

faith and character? Have they themselves received the training of the heart? Are they even expected to take care of the permanent element in the boys and girls placed under their charge? Is not the method of engaging teachers for lower schools an effective bar against character? Do the teachers get even a living wage? And we know, that the teachers of primary schools are not selected for their patriotism. They only come who cannot find any other employment.

Finally, the medium of instruction. My views on this point are too well known to need restating. The foreign medium has caused brain-fag, put an undue strain upon the nerves of our children, made them crammers and imitators, unfitted them for original work and thought, and disabled them for filtrating their learning to the family or the masses. The foreign medium has made our children practically foreigners in their own land. It is the greatest tragedy of the existing system. The foreign medium has prevented the growth of our vernaculars. If I had the powers of a despot, I would to-day stop the tuition of our boys and girls through a foreign medium, and require all the teachers and professors on pain of dismissal to introduce the change forthwith. I would not wait for the preparation of text-books. They will follow the change. It is an evil that needs a summary remedy.

My uncompromising opposition to the foreign medium has resulted in an unwarranted charge being levelled against me of being hostile to foreign culture or the learning of the English language. No reader of *Young India* could have missed the statement often made by me in these pages, that I regard English as the language of international commerce and diplomacy, and therefore, consider its knowledge on the part of some of us as essential. As it contains some of the richest treasures of thought and literature, I would certainly encourage its careful study among those who have linguistic talents and expect them to translate those treasures for the nation in its vernaculars.

Nothing can be farther from my thought than that we should become exclusive or erect barriers. But I do respectfully contend, that an appreciation of other cultures can fitly follow, never precede an appreciation and assimilation of our own. It is my firm opinion, that no culture has treasures so rich as ours has. We have not known it, we have been made even to deprecate its study and depreciate its

value. We have almost ceased to live it. An academic grasp without practice behind it is like an embalmed corpse, perhaps lovely to look at but nothing to inspire or ennoble. My religion forbids me to belittle or disregard other cultures, as it insists under pain of civil suicide upon imbibing and living my own.

APPENDIX IV

PREVIOUS PUBLICATIONS

The undermentioned books and Magazines, in Eight different series—in Sanskrit, Malayalam, Tamil, and English—were brought out between the years 1887 and 1920 (unaided) by the Founder of the Vedic Academy and Mission, as memorials of the *Asrama, Mandir, and Math* and of his *Dharma prachara* work representing the educational, religious and literary activities of his *Gurukula* (*the Bharati Math*) and of his *Acharyakula* (*the Sankhya-yogi Math*), after surmounting unforseen obstacles and untold difficulties created by his environments and circumstances, as explained in Appendix VI. Nearly all these publications are now out of print. Permission will be given to publishers for bringing out fresh editions of any of them, on conditions to be settled hereafter between them and the Kainkarya Mandal. All income accruing therefrom will go to the Bharati Math.

I. ARYA SIDDHANTA CHANDRIKA SERIES.

SANSKRIT-MALAYALAM : IN THREE VOLUMES.

Volume I :—1. Avatarika 2. Purva Charita. 3. Bhagavadgita based on Sankara's Commentaries. 4. Yajnavalkya Smriti. 5. Parasara Smriti. 6. Purushartha Dipika. 7. Guru Sishya Samvada 8. Tattvabodha Prakarna. 9. Atma Vichara Prakarna. 10. Yogabhyasa Krama. 11. Ascharyadarpana. 12. Sopana Panchaka. 13 Kaupina Panchaka. 14. Vidyaranya Charita. 15. Jivanmukti Prakarna. 16. Dakshina Murti Panjara. 17. Advaita bodha dipika. 18. Bhashya Hridaya. 19. Prasnopanishad, Sankara bhashya.

NOTE :—Most of the books of this Volume, deal with *Kevala-Sankhya or Arupa Brahma Vada* and most of those of the next Volume deal with *Sankhya-yoga or Chidrupa Brahma Vada.*

Volume II :—20 Pramana Prakarana. 21. Jivachintamani. 22. Dravida Sutra. 23. Yoga Darpana. 24. Prasnopanishad, Pada and Artha. 25. Mukti Kàmadhenu. 26. Varnàsrama Vyavahàra. 27. Svîkàra Vyavahàra. 28. Kàlakshepa Vyavahàra. 29

Adhikàra Yyavahàra. 30. Hatharajàdi Vyavahàra. 31. Brahmarandhra Vyavahàra. 32. Karmàdi Samuchchaya Vyavahàra. 33. Krayasesha Vyavahàra. 34. Yuddha Prakarana. 35. Muktiratna 36. Tattvasàràyana, contents of 300 chapters with the first 13 chapters of the first Kànda. 37. Itihàsa rahasyàrtha nirupana. 38. Bhàràtî Manana. 39 Stotrakalàpa. 40. Bhakta Vijaya-avatàrika. 41. Jayadeva Charita. 42. Kabir Charita. 43. Kamal Charita. 44. Jnànesvara Charita. 45. Purànasàra Sangraha.

Volume III : 46. Krodapatràni. 47. Sastra Vimarsana. 48. Amrita Mathana.

II·—Bharati Series.

Sanskrit-Malayalam.

49. Devi Bhàgavata : descriptive contents and commentator's Upodghàta (lengthy introduction) Nos. 50-54. Devi Bhagavàta Text : Skàndha I, II, III, IV and V. 55. Hindu Sabdàrtha nirnaya.

English.

56. The Madras Chronicle. 57. The Hindu Heritage. 58. Jîva Chintàmani. 59. Yoga darpana. 60. Vedanta and Theosophy.

III.—Atma Vidya Series.

61. Rama Gita : Sanskrit-Text—1000 verses. 62. Rama Gita English Translation.

IV.—The O. P. C. L. Series.

63. Surya gita : Sanskrit Text. 64. Surya Gita : English translation . 65. Rama Gita · Sanskrit Text with Malayalam meanings and commentaries. 66. Occult and Psychic Phenomena: English. 67. Human Soul-English. 68-71. Practical Vedanta Parts I to IV —English. 72. Bibliography of Sankhya-yoga works—English.. 73. Snkhya-yoga, an English Thesis read before the first convention of Religions, Calcutta. 74. Bala-Bodhini—English.

V.—Vedic Dharma Series.

75. Basic Principles of Hinduism or Vaidik Dharma explained. in English. 76. Upanishad Artha Màla: Part I, in Tamil.

VI.—Sadharana Dharma Series.

All in English.

77. Vedic Misson and its work. 78. Battle of life. 79. Evolution of religious thought. 80. The Three in One. 81. Samskàràs.

82. Comments on Dharmapàda. 83. Great Quest. 84. Life and Work of an Indian Saint. 85. Vidya-Dharma-Kainkarya.

VII—Arya Siddhanta Series.

86 to 89. Vedic Lore: Parts I, II, III and IV in English. 90. Dharma Kainkarya in Tamil.

VIII.—Vedic Academy Series.

All in English except Nos. 97 *and* 100.

91. Vedic Lore: Part V. 92. Appayacharya. 93. The Ideal Householder. 94. Our Indigenous System of Education. 95. Anubhavàdvaita. 96 Vedanta in Popular Language. 97. Tattvasàrayana: Part I: First Twenty Five Chapters: 2000 verses: Sanskrit Text. 98. Vedic Academy. 99. Vedic Mission Tracts: Nos. I to IV. 100 Vidya Dharma Kainkarya in Malayalam. 101. Sànkhya yoga Society.

APPENDIX V

BIBLIOGRAPHY OF SANKHYA-YOGA WORKS.

INTRODUCTORY NOTE BY DR F. OTTO SCHRADER—(1906).

The system, a bibliography of which is herewith for the first time offered to the public, seems to deserve special attention in more than one respect. It is a complete and most clever synthesis of the hundred and eight Upanishads, the only one of its kind ; it has, further, several original feaures, such as the doctrine of grace, as explained in the 27 th section of Jîvachintàmani ; it is, finally, important to the historian, because of some traces of high antiquity, *e.g.*, the reference to Jaigîshavya in Tattvasàràyana (I, 2, 1, 57). Appaya Dikshit Achàrya tò whom all the works described in the following list, except the first two, are ascribed, is a modern writer, but he had evidently at his disposal many an ancient tradition hardly, if at all, available at present, and his manner of thinking as well of expressing his thoughts is so peculiar that, although, as yet, but superficially acquainted with his works, I am inclined to believe that an important and lasting place will have to be assinged to him in the history of both *belles-lettres* and philosophy of India. Our Librarian, Pandit G. Krishna Sastri, who has supplied all the information contained in this bibilography, is a personal disciple of Appaya Diskhit Acharya and has made a special study of this entire literature for the last fifteen years.

BIBLIOGRAPHY

OF

SANKHYA-YOGA SAMUCHCHAYA WORKS.*

I.

Tattvasarayana also known as *Guru Jnana Vasishtha Tattvasarayana*, is an ancient *Vedantic Itihasa* advocating the *Sankhya-yoga samuchchaya* doctrine. It contains many valuable disquisitions on many of the *Upanishads*, technically known as the 108 and enumerated in the *Muktikopanishad*, and consists of the *Jnana*, the *Upasana* and the *Karma Kandas*.

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*Which nearly cover the entire rauge of the Anubhavddvaita or Sankhya-yoga literature.

The first *Kanda* together with the *Adhikarana Kanchuka* a valuable commentary on Dakshinàmurti's *Brahma-sutra-vritti* (contained in chapters 2 to 17 of its second *Pada*) by the renowned Appaya Dikshita, the author of 104 works, was printed in Telugu characters at the Adisaraswatinilaya Press, Madras, and published by Appaya Dikshit Acharya in 1882. A second edition of it was issued by Messrs. V. Ramaswami Sastri & Sons, Booksellers, Esplanade, Madras.

Separate editions of *Yajna Varaha Gita*, Rama Gita, and Surya Gita, which are parts of Tattvasaàràyana, have since been brought out by different Madras publishers in 1887, 1902, and 1094, respectively.

The second or the *Upasana Kanda* and the third or the *Karma Kanda* of this work were printed in Telugu characters at the Bharatilila-sadana Press and published by the Rajah of Kàrvetnagar in 1894 and 1897, respectively. All the three Kàndas are sold by Messrs V Ramaswami Sastri and Sons, Sanskrit Publishers, Esplanade, Madras.

2.

Adhikarana Kanchuka—by the renowned Appaya Diksita the reputed author of 104 works—is a unique Sanskrit commentary on the *Brahma sutra Vritti* attributed to Dakshinàmurti (who is none other than Mahadeva in his aspect of divine teacher). Both the Vritti and its commentary are unique in many respects ; such as, for example : in interpreting the second *sutra* of the *Brahma Mimamsa* as referring to the Origin etc., of the *Jivas* and not of the Worlds; in explaining the *saguna*, *nirguna*, and the *nirgunatita* aspects of *Brahman* ; in upholding the *Vaidika Sankhya-yoga—Samuchchaya* doctrine ; in advocating the doctrine of grace, as well as strict adherence to *Varnasrama dharmas* and regular performance of the *Nitya* and *Naimittika* Karmas ; in establishing the equal importance of *Karma, Bhakti, Jnana, and Yoga* and the necessity of simultaneously and harmoniously using them all if they should be effective and fruitful ; in deciding that the householders (in spite of their family life) are as much entitled to liberation or freedom from the bonds of matter, while living, as Sanyàsins are ; and so on. The Adyar Library has a paper MS. copy of this work transcribed in Devanagiri characters with an index to the *Surtas, ad ikaranas*, and *adhikarana Slokas*. Not printed.

IMPORTANT WORKS OF APPAYACHARYA.*

3-12.

Dasopanishad Bhashyam :—The Sanskrit commentaries on the first ten Upanishads (No. 1 to 10 of the 108) written in grantha characters. Not printed. The original paper MS. is deposited in the Mysore Government Oriental Library. The Original Palm leaf MS. of the author, is in the Adyar Library.

13.34.

Dvatrimsadupanishad Bhashyam :—The Sanskrit commentaries on the next Twenty -two Upanishads (Nos. 11 to 32 of 108) in grantha characters. Not printed. The original is deposited in the Mysore Library. These have been copied in Devanagiri characters for the Adyar Library and their bound Volumes are preserved there.

35-110.

Ashtottarasatopanishad Bhashyam :—The Sanskrit commentaries on the last Seventy-six Upanishads (Nos. 33 to 108) in grantha characters. Not printed. All the original MSS. except that of *Atmabodhopanishad* (No. 42) are deposited in the Mysore Library. The original MS. of the commentary on the *Atmabodhopanishad* (No. 42) was loaned by the author (it is said) to some one in Jaffna, Ceylon ; and was not returned. Its place of desposit is not yet known. All the rest are copied in Devanagari for the Adyar Library and preserved there. The Adyar Library has also got a MS. containing copies of Nos. 38 to 41 transcribed in Devanagari on French foolscap paper (one side). No original commentary is printed and published till now.

111.

BrahmaMimamsa Bhashyam and *Brahma Sutra Vritti* :—The Sanskrit commentaries on *Brahmasutras* and the gloss on the same, in grantha characters, transcribed on country paper. Not printed. There is an almost complete palm leaf MS. of this in the Adyar Library and a paper MS. in the Mysore Library.

The latest Vedanta Bhashyakara, and the Foundr of the Sankhya-yoga or Auubhavdavaita sampradaya based on Tattva sarayana which is the Fountain source of Democratic Hinduism.

112

Anubhuti Mimamsa Bhashyam and *Anubhuti Sutra Vritti* :—The Sanskrit commentaries on the *Brahmanubhuti Sutras* and the gloss on the same, in grantha characters. Not printed. The first original MS. in the author's own handwriting is deposited in the Mysore Library. The revised original MS improved by the author himself and written in his own handwriting, was obtained on loan from his son, and an authenticated copy in Devanagari characters has been secured for the Adyar Library.

113.

Bagavadgita Bhashyam :—The Sanskrit commentaries on the Bagavadgita, written in grantha characters. Not printed. The original MS. is deposited in the Mysore Library.

114.

Hari-Hara-Brahma-Samarasya :—A work mainly consisting of reconcilations of all Sruti passages (108 Upanishads are termed Srutis) that seem to contradict one another as regards the respective superiority of Vishnu, Siva, and Brahma. It is based on the 108 Upanishads classified under three heads *viz.*, (1) those referring to *Hari*, (2) those referring to *Hara*, and (3) those referring to *Brahma*. The substance of each *Upanishad* condensed by the author into one verse has given him 108 verses to represent the text of this work. The respective *Upanishad* passages are then quoted in the order in which the enquiry is started and discussed in detail in his commentaries. After settling the point at issue, such reasonable conclusions are finally drawn by him as would support the statements in the next following Upanishad up to the very last one in this arrangement. The work is really the synthesis of the 108 *Upanishads* and is therefore extremely valuable and highly instructive to the theologian and also to the student of comparative religion and philosophy. The MS. is in the Sanskrit language and transcribed in grantha characters. The first portion of it appeared some years ago in the Vidya Ratnakara Series published by the Mahamandal whose Secretary has not yet answered the enquiry made as to whether it is completed or not in that series. It is deposited in the Mysore Library. The Adyar Library has another MS. of a small portion of it in the author's own handwriting.

115-116.

Shodasa Malika and *Shodasa Manjari* :—Written in Sanskrit with commentaries. Transcription in grantha character. Not printed. These works treat of the Sixteen grades of Chit. The Original MSS. are in the Mysore Library.

117.

Samadhiratna Manjusha treats of the nature of higher Samàdhis or concentrated Meditations, and teaches also the manner in which they are performed. Written in Sanskrit language and in grantha characters. Not printed. Deposited in the Mysore Library.

118.

Svanubhuti :—A small treatise on the experiential knowledge of SELF. The Original MS. is in the Mysore Library. A printed edition of it in grantha characters was issued by the author in 1874. It is now out of print.

119.

Advaita Suryodaya :—A Tamil Philosophical treatise based on the Sànkhya-yoga doctrine, published by the author in the year 1874. It is now out of print.

120.

Muktiratnam :—A very valuable work in Tamil Prose. The original MS. is in the Mysore Library. Part of this was translated into Malayalam and published in the Arya Siddhànta Chandrika Series in 1893. It is now out of print.

121.

Tattvasarayana Chandrika is our author's literal Tamil translation of the Jnana kanda portion of the Tattvasàrayana. The first edition was printed at the Srinidhi Press, Madras, and published by the author himself in 1880. Now out of print.

122.

Brahma-gola (Moksha-Navanita) :—Illustrated by a diagram representing the entire Kosmos : explains the systems of the Universe

the various lokas, etc. Written in Tamil. Not printed. The Adyar Library has a copy. The Original MS. with its diagram forms part of one of the bound Volumes of paper MSS. (No. A 166) deposited in the Government Oriental Library, Mysore. (For a partial list of the Author's MSS. deposited in the Mysore Library, see page 237 of its catalogue published in 1900, under " (VI) Anubhavàdvaitam."

123.

Dasopanishad-Dravida-Vyakhya :—This is a Tamil commentary on the first Ten Upanishads with their texts in grantha characters. Not yet printed. The original MSS. are in the Mysore Library. A Malayalam Translation of Prasnopanishad (No. 4) with its text published in the " Arya Siddhanta chandrika " series in 1890 is now out of print ; but a copy of the said series (a complete set) is deposited in the Adyar Library.

124.

Dravida Sutra or practical *Vedanta*, propounded in popular Tamil, without using any technical terms—consists of two chapters. The original of this Tamil MS. is in the Mysore Library. A Malayalam edition was issued in 1891 in the " Arya Siddhanta Chandrika Series "; and the first chapter was rendered into English in 1900 and published in the " *Hindu Heritage*." Both are out of print. Adyar Library has a copy of both. The second chapter too was subsequently rendered into English and a complete edition of it with the title " Vedanta in popular language " has since been published. A seconsd edition was issued in 1916.

125.

Yogadarpana :—A treatise on the first principles of *Atma yoga* or Vaidik yoga : written in Sanskrit with Tamil meanings and notes. A Malayalam edition was published in 1892 in the " Arya Siddhanta Chandrika series—now out of print. An English translation was contributed to the Arya in 1902. The Original is in the Mysore Library. A separate Edition of the English translation has been issued.

126.

Jivachintamani :—This contains the first principles of Vaidika

Sànkhya and clearly explains what Jagat, Jîva, Pratyagàtma and Paramàtma are. Written mostly in Tamil with many Sanskrit quotations. Transcribed in grantha and Tamil characters. An English translation of it was contributed to the "Theosophist" in 1901. A Malayalam translation was published in 1890 in the "Aryasiddhanta Chandrika" Series. The Original is in the Mysore Library. A separate Edition of the English translation was included in the O. P. C. L. series in 1904.

127.

Vyavahara Mala (*Vedanta*) :—A work in which 32 cases involving knotty problems of Vedanta are decided by having recourses to a very ingenious method which the author has adopted for the purpose. Srutis, Smritis, Itihasas, Puranas, and Agamas are the divine Statutes and the Codes of Spiritual Laws ; and Jîvanmuktas of three grades, *viz.*, (House holder, Sanyasin, and Avadhuta) are respectively represented as judges of the three courts, *viz.*, that of First Sustance, that of Appeal, and that of Final Appeal. Then cases for the decision of Vedanta-points are admitted on the respective files of these judges, and finally disposed of in the manner of regular Law-suits. The author's legal acumen is wonderfully displayed in these discussions. His knowledge of Law and Procedure cannot but be admired by any one who reads his *plaints*, *written statements*, *oral* and *documentary evidence* on both sides, *arguments of Vakils* on either *side*, *Judgments* of lower and appellate Courts, and many other matters that are recorded by him in this work. Nine decisions from this work have been translated into Malayalam and published in the "Arya Siddhanta Chandrika" series in 1892-93. One of them was translated into English and contributed to the "Hindu Heritage" in 1900. The original MSS. (transcribed in Grantha and Tamil characters and written in Sanskrit language with Tamil renderings) are deposited in the Mysore Library. The one published in the "Hindu Heritage" has since been separately edited and issued as "Practical Vedanta-Part IV, in the O. P. C. L. Series.

128

Yuddha-Prakarana :—A work of nine Sections each of which is devoted to the discussion and final decision of disputed points of Vedan-

ta, by means of ordeals, duels and battles. The author says in his preface that he has adopted this method in order to make the, otherwise insipid, philosophical and theological discussions tasteful to those who can be interested by such lively narratives alone as are found in works like Ràmàyana and Mahàbhàrata. Four sections were translated into Malayalam and published in the " Arya Siddhanta Chandrika" series in 1892-93. The original MSS. transcribed in Grantha and Tamil characters and written in Sanskrit language with Tamil renderings are deposited in the Mysore Library.

129.

Bhagavataikadasa Vyakhya. A valuable Samskrita commentary on the XIth Book of Srimad Bhàgavatam, written in Grantha characters. Not printed. The Original MS. is in the Mysore Library. The Adyar Library has a palm-leaf MS. copy of this work. His disciples have copies of this and other MSS. on paper, in devanagari and South Indian characters.

130.

Panchadasanga Yoga Vyakhya with Sanskrit text and commentaries: It treats fully of the yoga of fifteen limbs (taught by the Tejobindupanishad and paraphrased in the Aparokshànubhuti attributed to Sankara). This MS. written in Grantha characters is deposited in the Mysore Library. The work is not printed.

131

Mukti-Kamadhenu :—A Sanskrit work of 100 verses divided into four Pàdàs of 25 verses each, devoted to Karma, Bhakti, Jnàna, and Yoga respectively. The MS. written in grantha characters is deposited in the Mysore Library. It is not printed.

132.

Gurusishya Samvada (*Vedanta*) :—A complete manual of the *Sankhya-yoga* or the *Anubhavadvaita Vedanta* which has come to supersede the current Advaita which (with its illusion theory Misunderstood) is more responsible than anything else for the present-day Theological confusions, philosophical quibbles and sophistries, and also for the growing waywardness, indifference to family life and

the feeling of moral irresponsibility generally observable in the present generation of Hindus. This work is in Sanskrit language, written on paper in grantha characters, and deposited in the Mysore Library. Not printed.

133.

Kaivalya-Sadhanam :—deals with the ways and means by which liberation or freedom in life is secured. A Sanskrit-Tamil work, written in grantha and Tamil characters. Not printed. The original is in the Mysore Library.

134.

Bhashya-Dipika :—A very Voluminous sanskrit work in three volumes written on paper. It is his larger Panchapàdika commentary and an exhaustive criticism on the Sàriraka-Bhàshyam of Sankaràcharya. Written in grantha characters and deposited in the Mysore Library. Not printed.

135.

Parasarya-Vyakhya :—A Sanskrit commentary in grantha characters on the 18th chapter of the *Parasaropapurana*. An important Anubhavàdvaita work. Not printed. The original is in the Mysore Library.

136

Dakshinamurtyashtakam-Savyakham :—Eight verses inculcating the doctrines of Anubhavàdvaitam and in praise of the Divine Teacher Dakshinamurti, with Sanskrit commentaries, in grantha characters. It was published in grantha type in 1870 by a disciple named Chella Sastri (a brother-in-law of the author). The edition is now out of print. The Adyar Library has a copy of it. The place of deposit of the MS. is unknown.

137.

Kanti-Matyeka Sloki-Savyakhya :—The sanskrit commentary on every word, of a verse composed by the author in praise of Kàntimati, described as Chidrupa Brahman. The Original in grantha characters is deposited in the Mysore Library. Not printed.

138-142.

Pancharahasya :—Comprising the five Rahasyas (or Inittiaions re-meditations) discussing the real spiritual significance, the deep Vedantic teachings and the different phases of the Truth focussed in the great Vedic Mantras Ashtàkshara, Shadakshara, Pranava, the Four Mahàvàkyas, and the Gayatri (which Gàyatri is conclusvely proved to be the crowning glory, the all pervading, immutable, universal spiritual light and life-sustaining Dynamic Power that all must depend upon for their safety and freedom—as taught, in diverse forms and ways, in the Vedas and Vedantas). A very comprehensive and original sanskrit treatise, written in grantha characters—deposited in the Mysore Library. Not printed.

143.

Brahma Tattva Bodha :—A very extensive Sanskrit commentary, in grantha characters, on a single verse composed in praise of the *Nirguna Sachchidanda* Brahman that should (according to the Anubhavadvaita school of Vedanta) be directly cognised and realised by means of higher Samàdhis, regualarly practised, if the aspirant aims at Kaivalya Mukti for the purpose of securing the enjoyment of unalloyed divine Bliss, while living the ordinary mortal life.

144.

Paksha Samgraha :—A very important sanskrit work in grantha characters, dealing with THE DEFECTS AND FLAWS *of the current Advaita or Kevala-Sankhya doctrines,* and THE MERITS *of the Anubhavadvaita or Sankhya-yoga doctrines* (on which is mainly based our Democratic Hinduism). The sixty points of difference between the two sets of doctrines are contrasted and discussed in the twenty-four verses of its Text and commentaries. Not printed. The original MS. is in Adyar Library.

145.

Sri Rama-Gita-Vyakhya :—Sanskrit Text (1000 verses) and Tamil commentaries, in Grantha and Tamil characters. A copy of this work is in the Adyar Library. It is translated into Malayalam ; printed at the Kerala Kalpadruma Press, Trichur, in 1905-06 and published by the (now defunct) Oriental Publishing Co., Ltd., Madras.

146.

Yogasara :—An original treatise in Sanskrit (Text 1000 verses with commentaries) is the crowning glory of our author. It gives complete information concerning *Kevala-Sankhya*, *Kevala-yoga* and *Sankhya yoga*—the three main schools of thought founded on the Srutis and other scriptures. The first original, and a certified copy of the revised and improved original MS. of the author (copied in Devanagiri) are in the Adyar Library. Not printed.

147.

Yogasaram :—(Tamil version of No. 146). The original of this and that of No. 145 are deposited by the author with one of his oldest and faithful disciples (a non-brahmana ascetic) at Parattavayal, Saligram post, *Via* Paramakudi, Madura District. Not printed.

148.

Sambandha-Murti-Dvadasa-Namavalih.—A Sanskrit treatise containing the Vedantic commentaries on the twelve names of Sri-Jnana-Sambandha-Murti, one of the four great Saivacharyas, who is believed by many to be an incarnation of Subrahmanya, the celestial Commander-in-Chief. The place of deposit of the manuscript is not known.

149.

Sambhanda-murtyashtakam-Savyakhyam :—Sanskrit Text and Vedantic commentaries on a set of eight verses composed by the author in praise of Jnana Sambhanda Murti. It is written in grantha character. The Original MS. is in the Adyar Library.

150.

Balabodhini :—In sanskrit and Tamil, a hand-book of Anubhavàdvaitam. It is intended for a Bàla-Jnàni who aspires to become an àrudha. The first grantha-Tamil edition of it was published at Tinnavelly in 1897. It is now out of print. The Adyar Library has a copy of it. The English translation of nearly four-fifths of the book has appeared in the Theosophist.

151.

Jyotirvicharah in Sanskrit is said to be a very excellent philosophic

work treating of the *Jyotis* or Divine light of various grades and shades from the lowest to the highest. The place of despoit of this MS. in grantha characters is not yet known. The author mentions this work in the third chapter of " Bàlabodhini."

152.

Svajivacharitam (his autobiography) in Sanskrit, written in grantha characters. The original MS. forms part of one of the bound volumes of his MSS. that are deposited in the Mysore Library.

NOTE :—*Sakshyashtakam*, Dasakoti, Anubhavàdvaita siddhantasàram, Karmasvarupa-nirnaya, Sapta-slokî-Savyàkhya, and Bhashya Sodhini are some of his minor philosophical treatises that the Adyar Library has got. His sankrit musical compositions and devotional hymns are said to be numberless. If collected, it is said, they will be sufficient to fill several volumes of printed matter.

APPENDIX VI

SOUGHT AND FOUND

In his "*Bhishagjyotishadi Vyavahara*", Appayacharya has stated that astrology will be one of the impediments to spiritual progress if the individual concerned does not possesses a strong will. Although pre-destination is a fact, it can certainly be modified by the influence of free will. A man with a strong will can re-shape his destiny.

Predestination works on pretty smoothily when the individual concerned, through ignorance, neglect or weakness, allows it to run its course unimpeded. Free will and predestination will act and react upon each other and thereby materially affect individual life, character and culture. What is true in the case of an individual must also be true in the case of a family, community or Nation.

To illustrate the fact from personal experience, I have reproduced here under " An unusual chart " from the Monthly Magazine entitled " Kerala Astrology " (Mangalore) for October 1920.

AN UNUSUAL CHART.

Birth Time: 6th Feb. 1863 at 2-56 a.m. (l.t.)

	Mars	Kethu	
	Chart		
Sun Venus Mercury			
	Rahu Lagna Moon	Jupiter	Saturn

Ruling period of Mercury at birth for three years one month and twelve days.

Dasas—

Mercury	from	6-2-1863	to	18-3-1866.
Kethu	from	18-3-1866	to	18-3-1873.
Venus	from	18-3-1873	to	18-3-1893.
Sun	from	18-3-1893	to	18-3-1899.
Moon	from	18-3-1899	to	18-3-1909.
Mars	from	18-3-1909	to	18-3-1916.
Rahu	from	18-3-1916	to	18-3-1934.
Jupiter	from	18-3-1934	to	18-3-1950.

INTRODUCTION :—The native of the above horoscope was born under the rising sign scorpio ruled by Mars who is dignified in the sixth house. Moon is located on the ascendant. Saturn is ascending the midheaven to be followed by Jupiter in the 12th house. Mercury and Saturn are in trine and in mutual reception. Moon, Venus, Mercury and Sun are rising planets. Saturn and Jupiter have already risen. Mars has set. Scorpio being in the ascendent, Jupiter in 12th house, and Saturn in trine to Mercury and Sun, the native is an extraordinarily great man especially in matters of religion, and primirily in Sankhya system of philosophy.

Character :—He is a strong and forceful character, very positive and decided. He is very clear and emphatic in his ideas and opinions. He is brave and courageous and does not shrink from controversy or dispute if it is thrust upon him. He is self-reliant and does not shirk responsibility. He has strong likes and dislikes towards both persons and ideas and he does not easily change either his opinions or habits of life. He has much strength of will ; and although feelings, emotions and passions sway him intensely, he has much endurance and persistence and he can work hard and long to achieve his ends. He has a good deal of pride and dignity, and is capable of much anger if either of these is much wounded. He has considerable executive ability and is a good practical worker in the field of religion. He is a good fighter, and the critical, sarcastic and analytical sides of his nature are active. He is ingenious and resourceful ; at times too brusque and emphatic in manner and not sufficiently conciliatory towards those who differ from him. His intuition is remarkable, his memory is sound and his logical power is keen. In matters of religion and philo-

sphy, he is a mastermind. He is a better writer than a speaker. His mentality is subtile and acute, capable of persistence in the unravelling of mysteries in matters of religion and worldly affairs.

He was married at 24 when Saturn, the ruler of third was the sub-ruler (Bhukti-natha). His wife has been, all throughout harmonious and peaceful, being destined to be a real partner both in sorrow and happiness because of Venus in trine to Saturn. His wife must have given birth at least to 15 children by this time, and 5 sons and 2 daughters must be surviving. Wife must inherit considerably from her father and benefit her sons, for Meena is the fifth house and its ruler Jupiter is placed in Libra in opposition to Mars. Moreover male issues must predominate. Two sons must be earning members to-day. Horoscope promises only one wife for Moon and Venus are unafflicted by Mars or Saturn. Worldly life is liable to be brought to a satisfactory close. Sons and daughters are intelligent, mutually harmonious and will be Well-settled in his life-time, and make his old age very happy ; wife will die in his lifetime never being subjected to hardships of widowhood probably in 1926 in the sub-period of Mercury in Rahu Dasa.

Finances :—He became an earning member at 19th year and he had a remarkable change at 24th, *i.e.*, in 1887 after which he had a life not very easy. He was never in a position to save in the past but he never stood in need of money.

Life :—Looking at Mercury and Mars we can safely assert that he will live up to 84, *i.e.*, 1947 November. Health in latter life will be vital and robust.

Religion:—In matters of religion, philosophy, occultism etc, this horoscope is very unique. Moon, ruler of the 9th house of philosophy is placed on the ascendent in fall. That is why he has been drawn towards the higher life and he has rationalised religion, being earnest and enthusiastic in matters pertaining to the higher life. He escapes orthodoxy or limitation to his religious feelings. He is very philosophical, as he is inclined to broad views, and the mind is more to him than the senses. Initiated in religion at the age of 19, when he was considerably opposed by his father, he began to rationalise philosophy and became a convinced student of Sankhya system of philosophy before 1887. He began to study and master several other systems of philosophy, but in spite of all this, he came as a staunch supporter

of Sankhya. In 1887, he took seriously to higher study in religion and came in contact with great Yogis and personages. In 1900 owing to some unforseem events, he was greatly diasppointed in his cherished ambition, and then in 1903 and 1907 which marred his future very considerably. From 1907 to 1912 he had tough and keen quarrel in matters of religion with a lady of considerable influence and erudition. Though in the beginning, he had been outwitted by her she was forced to come on her knees and ask his excuse and admit his greatness. He was well-compensated by her for the loss he suffered through her vilification. He has established a Sankhya Yoga Society of which many Europeans, Australians, and Americans of note are members. He has made a special study of psychology and synthetic philosophy. He is the only man of note who can boast of solid work in religion. He is an advanced student of yoga, etc. He is a forcible writer on religion, philosophy and occultism. In short he is a mastermind. His publications are second to none in the field. We are strongly of opinion that he will have a marked period from March 1921., when he will serously begin his work and propaganda. His publications will come out in October 1920, November 1921, February 1923, November 1924, and August 1926 when he will be known to all India. In 1924 and after till 1935 he will stir out and undertake travels on large bodies of water to America, Japan, China and Australia. In 1935 he will be a man of international fame. After December 1924, he will be solely given up to Yoga and he will have a Samadhi in November first week 1947. His name will remain in the annals of the country as a religious prophet. We are sure that he will have no rebirth as Moksha is due to him at the time of his birth.

The heroscope is indeed unique. We will refer to it in our next issue. (From the " Kerala Astrology " Mangalore, for October 1920.)

Statements contained in the above Reading up to this time (Nov. 1921) are indeed pretty correct as far as I know. The future remains to be seen, and will mostly depend upon indvidual will and circumstances.

I was brought up in my maternal uncle's house since my birth up to the year 1871. In the year 1872, I was transferred to my parental roof, a joint family consisting of several members of different degrees of blood-relationship. I was under the nominal care of my parents,

but mainly under the control of the family manger, my paternal uncle. This sudden change of life (caused by the removal from a familair locality and a rich family consisting of one or two loving members who would grant the greatest liberty and every kind of privilege ; to an entirely new locality and a comparatively poor family consisting of numerous indifferent members who deny any liberty or privileges ; or, in other words, the change from the life of a prince to that of a servant did not fortunately produce a corresponding change in my mind. Heridity might have influenced my mind to turn its main attention to the search after Truth. I had then ample opportunities of observing my saintly father's religious life (including his regular prayers, worship, domestic ceremonies, etc, and of picking up many important items of useful information from the vernacular religious talks and discussions that my father used to have with his learned friends, generally at night, almost every day. In course of time I was induced to stealthily read my father's manuscript volumes one by one, even though I could not then fully understand them. My spirit of enquiry and craving for knowledge was such that I would be satisfied with what little I could myself glean from them. My father (when he came to know of my strong religious and philosophic tendencies, through his devoted sister who was interested in my enquiries and who was therefore watching my studies and talks), allowed me to be present at, and also to take part in, his regular religious debates with his learned friends at night. My father, who is also my guru, was thus instrumental in quickening my religious and philosophic zeal. After learning what could be learnt orally from my father and his religious associates, I turned my attention to independent study and research. I began by reading all available manuscripts and printed books in sanskrit and vernaculars during my spare hours, night and day, without prejudice to other work. Ultimately this became a settled habit with me, in later life. I had, from the time I became a major, to earn my livelihood, as my family had never been rich for generations. In spite of this fact, all my ancestors including my father were typically honest, truthful, independent and religious. My father's "worship mania" and my "book mania,"* have now become proverbial in my family.

* How did I develop this "book mania" and how did it affect my later career in life ? It may be contended that free will developed

Studies pertaining to Karma, Bhakti, Jnana, and Yoga, as taught in the Agamas, Purànas, Itihasas, Smiritis, and Srutis and their

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it. It may also be argued (as I myself strongly feel) that it is primarily due to predestination, which influenced the will, until it was sufficiently developed in that direction. Then freewill became powerful enough to develop this Book Mania or thirst for divine knowledge. That this is probable is evident from the following facts connected with my subsequent career in life. If I had continued in the Civil Department of the Government Service, without allowing breaks in that service, I would have been a retired Judge by the year 1910. This is a charge often preferred against me by my family and relations. They also complain that, if I had not spent all my spare money on publications—mostly distributed gratis—the family would have grown rich by this time. My inordinate thirst for divine knowledge induced me to give up even a few lucrative positions; because, Dharma is my ideal and not artha! When I was short of funds I would take up service and continue in it, only, until I had funds and facilities for resuming my publication work, which is ever congenial to my taste. Thus have I held, between 1882 and 1920, the following situations. The list is not exhaustive, I have omitted a few other minor positions held by me during the period:—1 Writer and Librarian, Zamorin's College, Calicut; 2. Clerk, Writing Master and Librarian, Government College, Calicut; 3. Bench Clerk, District Court, Calicut; 4. Editor, Aryasidhanta Chandrika and Bharati Series of Sanskrit—Malayalam Publications; 5. Justice Wilkinson's Private Librarian and Compiler of Legal Notes for his personal use; 6. Assistant Librarian, Mysore Government Library, Mysore; 7. Cash-keeper, India Trading Co., Ltd., Madras; 8. Vernacular Proof Examiner, Government Press, Madras; 9. Editor, Madras Chronicle, English Tri-weekly; 10. Editor Hindu Heritage, English Monthly; 11. Librarian, Adyar Library; 12. Translator of Rama Gita and other Sankhya-yoga Works into English; 13. Managing Director, Oriental Publishing Co., Ltd., Madras, and Editor of the O.P.C.L. and other series; 14. President, Industrial Permanent Benefit Fund, Ltd., Madras; 15. Private Secretary to H. H. the Maharaja of Durbhanga; 16. Editor, Vedic Lore Series and Vedic Academy Series; 17. Professor of Sankhya-yoga in the Vedic Academy; 18. Group Supervisor, Pay and Mess Bk. Section of the F.C.D.O. Control, Poona.

numercus commentaries—did only increase my doubts. When I had made sufficient progress in my study of the Sanskrrt language, I began reading and digesting the original Bhashyas of Bhaskara, Srikantha, Sankara, Ramanuja, Madhva, Vallabha and other Achàryas. Even then my doubts remained the same as before. I could not find from them what I sought, *namely*, the connection between *theory* and *practice*. Will the *actual* ever lead to the *ideal?* Gayatri is said to be the mother of the Vedas, and one becomes regenerate only by initiation into this Gayatri! It is termed "Brahmopadesa"! What has this prayer to do with the conflicting theories and doctrines of the Dvaita, the Visishtadvaita and the Advaita Schools of Vedanta? This has been my first "*great quest*" from the very beginning. Then others too came in succession: *What is Karma? Who is Jiva? How to see God? How to secure Divine Bliss while living?* None was able to clear these doubts for me satisfactorily. Finally, when I was at Calicut, I began my translation work, and started a sanskrit-Malayalam monthly publication. I began with the Advaita works, as will be evident from the first Volumes of my first and second series (See Appendix IV). I did so in the hope that some one may providentially turn up to clear up my doubts, and to help me further on.

It was early in the year 1892, when I was at Ramanathapuram, Palaghat, that the saintly Appayacharya came to me of his own accord, and, after reading out to me his *Chatussutri* commentaries from the manuscript of his *Bhashya Dipika*, desired me to undertake the publication of his works (mentioned in Appendix V). Owing to the irresistible feeling of appreciation that I had for the bold views he had just then expressed in his commentaries read out to me, I readily undertook the task *without counting the cost*. I had already become his disciple. He then entrusted me with all his writings (covering over two lakhs of granthas) on the sole condition that I should have them published, one after the other, for the benefit of Humanity. For me, the real battle of life began only from that moment. This was indeed the turning point in my life. *I thank God for this religious, educational and literary gift from my Acharya*. What I had sought after many years, I found, at last, in his *Bhashya Dipika, Samadhiratnamanjusha Paksha Sangraha, Harihara Brahma Samarasya, Brahma gola, Pancharahasya, Yogasasra* and other invaluable works. This is no ordinary satisfaction to a seeker after Truth. Thereafter I had to con-

centrate my attention on the work of carrying out his mission and I have accomplished so far what a diligent and persevering mortal of average abilities could do, (see the rest of my series of publications in Appendix V). I am deeply indebted for life, in the first instance, to my father (the guru who initiated me into the Gayatri Prayer) and then to this Bhàshyakara (the Acharya who taught me the meaning and significance of Gayatri through his writings). Hence is my bounden duty, as a member of the " *Kainkarya Mandal*" to promote the cause of " *Vidya-dharma-Kainkarya* " strictly according to the rules laid down in the " *Kainkarya Niyama.*"

APPENDIX VII

DAILY ROUTINE

The details of daily routine to be followed by the inmates of Bharati Vidya-Mandirs, Vidyàrthi gehas, and gurukulas, managed by the members of the Kainkarya Mandal.

The routine may be modified to suit local conditions.

(1).	Waking time 4-30 A.M.	
(2).	5 to 6 A.M. ..	..Household and personal duties.
(3).	6 to 7 A.M. ..	..Morning ablutions and prayers.
(4).	7 to 7-30 A.M.	..Light refreshment.
(5).	8 to 11 A.M. ..	..Studying, Teaching and working hours.
(6).	11-30 A.M. to 12 Noon	Ablutions and prayers.
(7).	12 to 12-30 do.	..Meal time.
(8).	1 to 4 P.M. ..	..Studying, teaching and working hours.
(9).	4 to 6 P.M. ..	..Light reading and recreation.
(10).	6 to 7 P.M. ..	..Evening ablution and prayers.
(11).	7 to 7-30 P.M.	..Meal time.
(12).	8 to 9 P.M. ..	..Studying or teaching.
(13).	9 P.M. to 5 P.M.	..Rest and Meditations in bed.

9 hours for studying ,teaching or working.
8 hours for rest and meditations.
2½ hours for ablutions and prayers.
1½ hour for Refreshment and Meals.
3 hours for personal wants, etc.

AIDS TO HIGHER MEDITATIONS

Extrected from Kamakala and Varivasya

सकलभुवनोदयस्थितिलयमयलीलाविनोदनोद्युक्तः ।
अन्तर्लीनविमर्शः पातु महेशः प्रकाशमात्रतनुः ॥ १ ॥
सा जयति शक्तिराद्या निजसुखमयनित्यनिरुपमाकारा ।
भाविचराचरबीजा शिवरूपविमर्शनिर्मलादर्शा ॥ २ ॥

स जयति महाप्रकाशो यस्मिंदृष्टे न दृश्यते किमपि ।
कथमिव तस्मिं ज्ञाते सर्वं ज्ञातं किलोच्यते वेदे ॥ ३ ॥
नैसर्गिकी स्फुरत्ता विमर्शरूपास्य वर्तते शक्तिः ।
तद्योगादेव शिवो जगदुत्पादयति पाति संहरति ॥ ४ ॥
साऽवश्यं विज्ञेया यत्परिणामादभूदेषा ।
अर्थमयी शब्दमयी चक्रमयी देहमय्यपि च सृष्टिः ॥
तज्ज्ञानार्थमुपाया विद्या लोके चतुर्दश प्रोक्ताः ।
तेष्वपि च सारभूता वेदास्तत्रापि गायत्री ॥ ६ ॥
तस्या रूपद्वितयं तत्रैकं यत्तु पठ्यते स्पष्टम् ।
वेदेषु चतुर्ष्वपि परमत्यन्तं गोपनीयतरम् ॥ ७ ॥
कामो योनिः कमलेत्येवं संकेतितैश्शब्दैः ।
व्यवहरति न प्रकाशं यां विद्यां वेदपुरुषोऽपि ॥ ८ ॥

"THE HAND'S GENIUS."

(From the *Bombay Chronicle* dated 11th December, 1921.

" * * * * An education that shall uphold the Hand's genius as nobler than the greatest invention of Machinery, will be won only through, in the first place, a conviction of national sin."—The Vineyard.

Few of the visitors, fewer probably of the natives of London, who are almost invariably drawn towards the glare of the shops in Oxford Street pause to reflect, overwhelmed as they are by the surrounding mass of glittering objects, on the conditions that make such gorgeous display possible, conditions that have dragged human beings into mire. The crowd madly rushing in and out and fluttering round the shop windows is not expected to realise the true price of their purchases. On the contrary, as they, for instance, gaze at the news-telegrams of the world on Selfridge's huge glass panes they are not only overawed but look as if they were personally responsible for encouraging the "enterprising" firm. Have they not been told by the Press about Mr. Selfridge's brilliant ideas for fashioning Oxford Street as a "shopping centre of the world?"

Would it not be, under the circumstances, sheer madness to suggest a different kind of enterprise directed not solely towards the increase in profits, in output and brilliance of merchandise and the outward improvement of the shopping locality but also towards the improvement of the lot of those who have brought the glories of the shopping centre into being ? Assuming its necessity, is the novel enterprise possible, is there any use fighting against tremendous odds ? Has not the present commercial enterprise come to stay ? Those who are hypnotised by its dazzle and magnitude have no doubts about its inevitability.

And yet, in point of fact, not far from Selfridge could be seen in a shop-window of comparatively insignificant dimensions, the beginnings of the new enterprise. The carpets, rugs, metal and wood-work and other artistic handicrafts displayed there, at once remind one of India where the Western hypnotism has turned the apathy of modern Indians to similar things, that have been for ages their proud heritage into despair. The shop has been organised by "the Peasant Arts Guild." Its primary object has been defined as "The strengthening of the ancient worth of the Hand, because of its inalienable correspondence with thought, with desire to help, with affection, with Nature herself ; in a word, with all the fundamental simplicities that are inseperable from what we mean by religion."

The Guild has realised that "the factories, while clothing us smartly, have decreed it waste of time to make the baby's clothes ; giving us bad bread, they have destroyed our taste for wholsesome food ; carrying us many miles for a penny, they have weakened and aged our legs, giving us abundance of light, they have tarnished our eyesight ; giving us soft food to save the labour of chewing, they have filled the dentist's pockets ; relieving us of creative employment for our hands, they have set aside golden hours for smoking, card-playing and other mischiefs found for idleness. And yet, with all these manifold means of saving labour and the trouble of living sanely the world has never in all its long story been so terribly overworked and hence over-pleasured—as now."

The Guild conducts a Peasant Arts School of spinning, weaving and vegetable dyeing, a Country School of Homespun and Rug-weaving the Haslemere Weaving Industry, lectures, social gatherings, library and a museum where Peasant Arts collected from all parts of Europe

are exhibited. Teachers have been engaged by the Guild for introducing spinning and weaving in country places. It has been publishing moreover " The Vineyard " now incorporated in the " The Country Heart " a monthly journal for educating the people in accordance with its aims. It is not the purpose of this article to describe in detail all its activities.

But a brief statement of the actual influence of handicraft upon the workers as observed by the members of the Guild might prove interesting specially at this time when the " Charkha " has drawn the peoples attention towards the problem.

They have observed that the worker at wheel and spindle becomes very " proud of her growing skill " and while gradually mastering a beautiful craft, acquires also " the splendid patience of the good hand-worker." She becomes " noticeably gentler " in her ways and " simpler in her dressing." One develops the power of drawing, another a rare sense of colour. One wants to weave the cloths for her dearly loved son, another, of course " couldn't be married in anything but a hand-woven dress." They say that one of their happiest examples of the charm and help of handicraft, is an elderly married lady worried by home duties who, although she found some happiness when she worked as an embroideress, found that " the absolutely poetic life only began for her when she was required to put her embroidery needle by and to take up the making of homespun. A sudden and wonderful enthusiasm filled her for this work and has never left her, nor ever will. When at her wheel she says that it is almost impossible to keep from singing—singing and spinning seem to belong to each ther." They are convinced from their experience and observations that to give a little girl the use of her hands is to bring a disinherited princess back into her kingdom. " Already they see happiness and welcome savings return to the cottage with the spinning-wheel.

The true nature of the heroic efforts put forth by the guild could be understood only by those who have realised completely the conditions of life of the people under absolute industralism. In the very heart of the great Metropolis where industrialism flaunts its overpowering triumph everywhere, such a campaign, if it had not its origin in disillussioning and devastating experience of industrialism and all its attendant evils and in a deep religious craving for the essentials of life, would have been merely grotesque. The conquest and control by

machinery over every sphere of activity and influence in life has, however, been so absolute there that the desire to escape the tyranny at all costs should be recognised only as the irrepressible manifestation of the inherent sanity of mankind. If the desire is not immediately accomplished the failure should not by any means be made to justify the continuance of the tyranny. On the contrary, it would merely emphasise the necessity of a more determined struggle. India is, fortunately, not under the absolute sway of industrialism. But she is heading straight towards it.

If she is to be spared the horrible consquences of uncontrolled industralism she must cease to be apathetic. The West has shown where machinery leads to. She must therefore benefit by its experience. If she once begins the struggle in earnest there is every reason for the belief that she will lead the movement against industrialism. She has not yet accepted the gospel of machine-economics. She is still free to choose her destiny. Her traditions from times immemorial are in her favour. Most of her artistic handicrafts are not yet quite extinct and her ancient craft-guilds can be easily reconstructed and mobilized. Will she take up the struggle ? She does require the education " that shall uphold the Hand's genius." It has been hers by tradition and instinct. Only she should be convinced of the national sin " of apathy."

HOW TO FIND PEACE.

(Extracted from the " Random Jottings by Atrepos " Published in the *Bombay Chronicle* dated 11-12-1921.)

All religions aim at peace, by recognising the universal principle of Fatherhood of God and Brotherhood of Man. I am talking of religion as a living faith inspiring human activities that create god-in-man : not that kind of formal church-going religion which men and women take to as a sort of spiritual anodyne just as they take to drugs or drink to deaden faculties and prevent thought. Others have an idea that religion is a sort of will-o-the-wisp leading men on with illusive hope. Religion as a living guiding faith leads us on to peace—the peace of the spirit, the harmony of the soul with itself, that inward tranquility which nothing can destroy—" the peace of God which passeth all understanding." This peace which we are all seeking, is with us all the time, we have only to reach out our hands to possess it.

Yet we don't, such is our pre-occupation with our petty affairs. We fuss and fret and fume. We have not the time nor the inclination to listen to that which would " guide our feet into the way of peace." We forget the famous saying of Marcus Auerlius—" It is in thy power to think as thou wilt. The privilege is yours of retiring into yourself whensoever you please—into that little farm of one's own mind, where a silence so profound may be enjoyed."

Now the question arises—how, with so many strange inventions and new fangled creeds, when old ideas and opinions have been scrapped and put into the melting-pot and when men have an indomitable longing for everything new—how under such extraordinary circumstances are we to secure it ? A little restraint or self-control, self-examination and realisation of the realities of life or essence of existence will either counter-act the maddening influence of longing for the new or divert the mind to the new channel of perception or thought according to its conduciveness to the good of fellow-beings. True peace is therefore not torpor, nor is it hope. It is the sense of rest, following, as a matter of course, the realisation of permanence in a world where everything seems to be in a state of flux. This peace which religion offers is not imaginary nor fictitious but something very real and substantial. It is not the rare possession of the rich, the powerful, the great, but open only to the most humble seeker after truth. Restless souls, sick with many maladies vainly go to quack physicians—sociologists, economists and political philosophers—for remedies failing to find John Bunyan's " Angel with the golden crown " above their head. *Amen.*

A NOTEWORTHY EXTRACT.

(From the Supplement to *Young India*, page 407.)

In the moment of our trial and our triumph let me declare my faith. I believe in loving my enmies. I believe in non-violence as the only remedy open to the Hindus, Musalmans, Shikhs, Parsis, Christians and Jews of India. I believe in the power of suffering to melt the stoniest heart. The brunt of the battle must fall on the first three. The last named three are afraid of the combination of the first three. We must by our honest conduct demonstrate to them that they are our kinsmen. We must by our conduct demonstrate to every Englishman that he is as safe in the remotest corner of India as he professes to feel behind the machine gun.

Islam, Hinduism, Sikhism, Christianity, Zoroastrianism and Judaism—in fact religion is on its trial. Either we believe in God and His righteousness or we do not, My association with the noblest of Musalmans has taught me to see that Islam has spread not by the power of the sword but by the prayerful love of an unbroken line of its saints and fakirs. Warrant there is in Islam for drawing the sword but the conditions laid down are so strict that they are not capable of being fulfilled by everybody. Where is the unerring general to order Jehad? Where is the suffering, the love and the purification that must precede the very idea of drawing the sword? Hindus are at least as much bound by similar restrictions as the Mahomedans of India. The Sikhs have their recent proud history to warn them against the use of force. We are too imperfect, too impure and too selfish as yet to resort to an armed conflict in the cause of God as Shaukat Ali would say. Will a purified India ever need to draw the sword? And it was the definite process of purification we commenced last year at Calcutta.

What must we then do? Surely remain non-violent and yet strong enough to offer as many willing victims as the Government require for imprisonment. Our work must continue with clockwork regularity. Each province must elect its own succession of leaders. Lalaji has set a brilliant example by making all the necessary arrangements. The chairman and the secretary must be given in each province emergency powers. The executive committees must be the smallest possible. Every Congressman must be a volunteer.

Whilst we must not avoid arrest we must not provoke it by unnecessary offence.

We must vigiorously prosecute the Swadeshi campaign till we are fully organised for the manufacture of all the hand-spun *Khadi* we require and have brought about a complete boycott of foreign cloth.

We must hold the Congress at any cost in spite of the arrest of every one of the leaders unless the Government dissolve it by force. And if we are neither cowed down nor provoked to violence but are able to continue national work, we have certainly attained Swaraj. For no power on earth can stop the onward march of peaceful, determined and godly people.

Sabarmati, 8th December, 1921. M. K. GANDHI.

YOGASARA

CHAPTER VII

Nididhyasana

विद्यमाने शरीरेस्मिन्नशक्तो बोद्धुमीश्वरम् ।
नरस्सर्वेषुलो केषु देही दुःखी च हा भवेत् ॥ ८१ ॥
शब्दानुविद्ध एकास्मिंत्समाधौ सादरं कृते ।
साक्षात्कारोत्र सद्यस्स्यात्परमात्मन उत्तमः ॥ ८२ ॥
अहं ब्रह्मास्मि नित्योस्मि स्वप्रकाशोस्मि निश्चलः ।
निर्मलोस्मि निराधारो निर्द्वंद्वोस्मि निरंजनः ॥ ८३ ॥
परिपूर्णोस्मि निर्मायस्सच्चिदेकरसोस्म्यहम् ।
अद्वितीयचिदाकाशश्शरीरादिविवर्जितः ॥ ८४ ॥
अवस्थात्रयहीनोस्मि पंचकोशादिवर्जितः ।
अखण्डानन्दरूपोस्मि ज्ञातृज्ञेयादिवार्जितः ॥ ८५ ॥
चिदाकारस्वरूपोस्मि कोटिसूर्यप्रभोस्म्यहम् ।
देहेंद्रियादिहीनोस्मिब्रह्मैवास्मि सनातनम् ॥ ८६ ॥
इत्यहर्निशमभ्यासादेकान्तास्थितिसंयुतः ।
इहैवसाक्षात्कुरुते परब्रह्म न संशयः ॥ ८७ ॥

ERRATA

PAGE	LINE	INSTEAD OF	READ
xxiv	38	Kutas	Kutastha of
xxvi	3	and that	that
xxviii	5	no	not
xxx	27	चरितैश्च	चरित्रैश्च
xxxv	32	precedin	preceding
xxxvii	2	the or	other
,,	19	millon	million
xl	22 and 25	Prakarna	Prakarana
xliv	11	1094	1904
,,	36	surtas adi	sutras adhi-
xlv	34	The latest	* The latest
,,	,,	Foundr	Founder
lii	3	inittiaions	initiations
lxiv	2	प्रकाशा	प्रकाशो
,,	,,	दृष्यते	दृश्यते

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THE FOLLOWING

suggestion, made by a Bengal Officer of 1808, to the Christian Missionaries in India of that period, even excells the foresight of Macaulay who subsequently predicted that "English education would train up a class of persons, Indian in blood and colour, but English in tastes, in opinious, morals and in intellect."

"If you are not pressed for time and can wait for a new generation, take the infant Hindu and preside over his education; but if Brahmins will not consent to this, your prospect is, indeed, hopeless; and you must resign to their fate, this self-sufficient generation."